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*A Journal of Religion*

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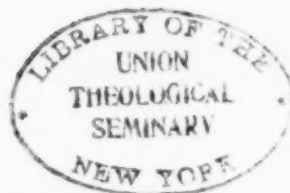
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# The CHRISTIAN CENTURY

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## EDITORIAL

### The Ladies—God Bless Them!

WHAT THE MEMBERS of the Women's International League for Peace and Freedom must think of America as they return to their homes in twenty countries from their recent international congress and summer school is more than we would like to guess. Certainly, they have seen us at our worst. The spectacle presented by posts of the American Legion, business men's clubs, chambers of commerce, sons and daughters of whatnot, egged on by jingoistic newspapers, seeking to prohibit any discussion of the vital matters that brought these women together, has hardly been calculated to testify to the common sense of America. Fortunately, in practically every city where the notoriety hunters tried to make trouble for the league there were enough citizens of sense to see to it that no actual interference occurred. However, the women had plenty of chance to measure the handicaps under which liberal discussion is carried on in this country. It is the more to their credit, therefore, that, in an atmosphere that made for compromise, they should have been willing to reword the objects of their league in this bold fashion: "The W. I. L. P. F. aims at binding together women in every country who oppose all war and all preparation for war, whether offensive or defensive, international or civil. They believe in and work for: Complete and universal disarmament on land, on sea and in the air, for the abolition of the hunger blockade and of the prostitution of science for destructive purposes; world organization for social, political and economic cooperation; social, political and economic equality for all without distinction of sex, race and creed; moral disarmament through education in the spirit of human unity and through the establishment of social justice." These women, gathered from so many nations, are under no illu-

sions as to the sort of an international organization that is required for constructive service in the cause of world peace. They say it must be "so constituted as to comprise all the nations of the world on a basis of genuine equality and to make domination by any state or group of states impossible. It should derive its power from no sanctions of force but from the deterrent and persuasive power of world opinion as expressed in its assemblies."

### An Accusation That Is a Confession

NO CHARGE IS MORE FREQUENTLY MADE against newspapers and others attempting to make public the proceedings within our denominations than that it is impossible for the observer from without to understand and so faithfully report what actually goes on within. "Do not take the newspaper reports of our annual convocation seriously," the organ of the X.Y.Z. denomination warns its readers. "It is impossible for any reporter to understand our ways, and the accounts in the daily press are therefore very misleading." Or the minister writes to the editor in this vein: "Your recent version of the struggle between sublapsarians and supralapsarians for the control of our board of young people's sustentation and resuscitation shows once more how impossible it is for an outsider really to grasp the situation in our church. If you had been on the inside you would have understood that the vote whereby the sublapsarians elected their candidate was really a victory for the supralapsarians, who have been planning just this method of advance for the past six months." No wonder the poor editor loses hope of ever satisfying the church folk, and gives up any reporting of ecclesiastical matters as a bad job. For, time and again, when issues of importance appear on the church horizon,



he will send his trained reporters, men who have proved their ability to cover every other sort of matter in a thoroughly acceptable fashion, only to be greeted with this sort of an outburst. These reporters have no interest in misrepresenting events. They work hard to discover and understand what is going on within the religious bodies. But, as often as not, when they have done their best to tell the story, they are assured that, not being on the inside, they have it all wrong. One of two things is true: either the reporters are not all wrong or the denominations have become so esoteric that they afford no home for the ordinary, forthright citizen. If it is a fact that even a trained observer cannot tell what is really happening within an ecclesiastical organization without years of initiation into the inside secrets, then it is time to wonder what the connection may be between the organization and the simplicity that is in Christ Jesus. The church is no secret society. When it becomes necessary to approach it as such, if it is to be understood, it has drifted so far away from contact with the realities of our daily life that its spiritual contribution must be seriously lessened.

### Cancelling Stamps and Comparing Ideas

THERE ARE TWO REPUBLICS on the continent of North America. Both have discovered the usefulness of the cancellation stamps employed by their post office departments as a means of spreading government propaganda. One of these republics considers itself more devoted to peace and its arts, more opposed to militarism and its woes, than any other nation on earth. It looks down upon the other as a nation of continual warfare, benighted and probably bound to come to no good end. The peaceable republic stamps this injunction upon the letters its citizens must open: "Let's go! Citizen's military training camps." The other republic says: "Seek to make your country greater by teaching some one to read and write free of charge." The former reports more applications for the military camps this year than can be accommodated. The latter reports seven thousand volunteer teachers enrolled in two years. Think it over.

### The Ludlow Massacre Ten Years After

RECENTLY THOUSANDS OF MINERS and others gathered at Ludlow, Colorado, as a memorial to those who died in the massacre there ten years ago. It will be recalled that men, women, and children alike were killed. Then it was a war of striking miners against gunmen hired by the operators. Today troubles are settled by reason and in conference through a system of representation in industrial government. Governor Sweet sent a message in which among other things, he said: "Workers do well to honor those who, in a spirit of sacrifice, maintained what they believed to be their rights and privileges as American citizens. They believed that the force of the state should not be used to make men work. The world must come to realize that the use of physical force in labor disputes or international problems will never perma-

nently effect a cure for the evils that exist. A resort to force simply compels those who are defeated to submit to the will of the more powerful, and it does not determine the right of any disputed question. Those who gave their lives here for the cause of labor have brought about a different attitude towards the rights of labor. Conditions are far from perfect, but a spirit of conciliation and negotiation now exists, where hatred and antagonism, kept alive by force of arms, formerly prevailed." In this recognition of the contribution made by industrial victims to the permanency of our institutions Colorado's executive is again proving his right to a place among the small but inspiring group of American public men with true vision.

### America Loses Its Religious Provincialism

TWO GREAT INVENTIONS are breaking up the religious provincialism of America. It began with the automobile and the tribe of motor campers. These increase each summer until metropolitan dailies that feel no need for a religious editor must needs secure an editor for a motor camping department in addition to the regular motor editor and the writer on fishing and hunting. Nearly all of America is now on wheels. Travel over vast expanse of territory brings men to worship in strange sanctuaries and creates a new taste both in styles of worship and in styles of church architecture. The man who has lived all of his life in the circle of some little church finds out on the open road that men of all creeds may be neighborly, and that the word of God may come with power in a conventicle of some other name than the accustomed one. After the automobile does this to men and women all summer, the radio continues the process in the winter. It is a sin for a Roman Catholic to go to a Protestant church, a sin that he seldom commits. But it is no sin if a twist of the knob brings out of the ether the voice of a Protestant minister. He listens with curiosity, and finds his prejudices melting. Ministers who have been regarded as candidates for eternal perdition talk very much like the priests after all. It would be too bad for men with such gracious words to be lost. The idea begins to dawn that they will not be lost. Ardent sectarians who would not otherwise listen to strange doctrines, hear them "on the air." The total effect is a broadening of the religious life of the average layman in a way most bewildering to the ministers who do not realize what is happening. For in addition to these, there is the newspaper and magazine, the chautauqua lecture and the influence of young people back from state universities. The provincial back-woods community smugly comfortable in an inherited religion is yeasty these days with a new ferment.

### The Creed of Doubt and Denial

AT THE RECENT northern Baptist convention one of the speakers for the fundamentalists made much of the idea that modernists have a "creed of denial," while the fundamentalists hold to positive attitudes. He made much of the Latin words "dubito" and "credo," holding that only on the basis of the latter could life be built. All



of which is excellent, but how does the creedal statement of the Baptist Bible Union tally up with this? It is an amendment of the New Hampshire confession constructed by additions of phrases which are chiefly denials. Here are some illustrations: "We believe that man's creation was not a matter of evolution or evolutionary changes of species, or development through interminable periods of time from lower to higher forms." "We believe his atonement consisted not in setting us an example by his death, but was the voluntary substitution of himself in the sinner's place." "We believe that the new creation is brought about in a manner above our comprehension, not by culture, not by character, nor by the will of man, but wholly and solely by the power of the Holy Spirit." The habit of making negations is not confined to either of the theological camps. It may well be admitted that the life built upon negations has but little foundation. The fundamentalist additions to the ancient creed once revered by Baptists, but seldom used to exclude men from fellowship have been of a negative sort. Baptists refuse to adopt this creed because they fail to see the urgency of saying that a lot of things are not true—especially things which most people will think are true anyway.

### The Trend in Europe

THE RESIGNATION OF President Millerand in France and the refashioning of the Mussolini cabinet in Italy come as spectacular incidents in the return of Europe to ways that may eventually turn out to be paths of peace. The millennium is not yet at hand, but there are increasing indications that Europe has turned its back on the abyss. If only the monarchists of Germany do not seize upon this time to commit some particularly stupid effrontery, or the rabid communists who seem to be assuming the upper hand do not plunge Russia into some provocative adventure, the next six months should witness a large measure of recovery on the continent. The acceptance of the Dawes report without reservations by the new French premier, M. Herriot, following its acceptance by the new German reichstag, is as good news economically as the other events chronicled are politically. Millerand's fall is the result of another test of the theory of the French republic that the president is to be a neutral ornament of state, and nothing more. Not since the days of Marshal MacMahon, who became president on the proclamation of the third republic, following the abdication of Napoleon III, has any president tried to interfere in French politics as did M. Millerand. More intransigent than Raymond Poincaré, Millerand at once sought to fasten upon France and Europe the control of the bloc nationale and to make the French presidency an office of political potency. And France has resolutely defeated both aims. The change in the map of Europe since the opening of the year is extremely significant. No political event in recent history has had an effect equal to that of the accession of Ramsay MacDonald to power in England. For, beginning now in England, sweeping across France, taking in Scandinavia, and, of course, Russia, there is a government of the left dominating dominant Europe. Apparently, this is a poor

year for the reactionaries. May the liberals of Europe measure up to their opportunity.

### The Summer Opportunities of Religion

HABIT IS STRONG and the churches are accustomed to look upon summer as a time of defeat. In a few summer resorts the local churches have enough initiative to realize on their opportunity, but it is not generally so. All year the old bug-bear of weather has kept people home, supposedly. And then for four months of beautiful weather the churches are a tragedy. The live minister will ask a number of heart-searching questions about his summer work. Are Protestant services too long? Catholics go to church in great numbers, but early mass lasts only a half hour. Could not the long prayers and the musical features in connection with the morning service be reduced along with the sermon? At the very time of year when churches without equipment go dead they might be the most alive, if they knew what they wanted to do. In many cases there is no need for a parish house in the summer, for all nature invites the church to put on a recreational program for its children, with all out-of-doors as equipment. Many city churches have been supplementing their religious education with the Daily Vacation Bible School. Perhaps supplement is not the right word. Many children get more religious instruction in the Daily Vacation Bible School than they do all the rest of the year. The cause of Christian unity advances farther in the summer than in all the rest of the year, for hard necessity drives the churches in thousands of towns to hold union Sunday evening services. Were these better planned and did they bring better talent to the people, they might be many times more useful. Springfield, Illinois, has found this out, and for some summers now has held union Sunday evening services which have been a civic event of large significance. To drone through a summer when religious opportunities are so many and so varied is to mark a church as sinfully slothful. Summer time should be harvest time for religion.

### Preaching and Moral Reform

WHY HAS MORAL REFORM in England lagged behind America? This is conspicuously true in regard to liquor and betting. Arthur Greenwood, formerly a teacher in Leeds university and now a member of the labor ministry, has made a thorough study of the liquor problem in relation to reform in Britain. He warns American prohibitionists not to expect radical action in this regard in England too soon. He reminds us that America had a majority of voters total abstainers before prohibition was won, while in England not to exceed one-third of the voters are as yet teetotalers. In this land the churches led the crusade for both total abstinence and legal prohibition. In England the Anglican church has never taken a radical temperance stand. In the house of lords a majority of the bishops have usually opposed any bill that interfered with the liquor traffic, and vicars without number have refused to promote temperance movements that looked toward radical reform. Where wine drinking by the clergy is not

frowned upon no heroic help can be expected from the church. There has long been an Anglican temperance movement and the free churches have a conscience on the matter, but it is not as yet sufficiently sharpened to demand prohibitory legislation. Even Copec refused to go on record for it. Local option has perhaps received as much support from labor unions as from churches. Recently the English have considered legislation to curb the national evil of race track gambling. There was a good deal of church agitation but a singular failure to secure unanimity of action. Defenders were found even among prominent clergy. One archdeacon said that after a man had paid his debts he had a right to do as he pleased with the rest, even to bet with it. A bishop refused "to brand as a sinner a man who occasionally played cards for money or betted within his means." A canon defended "honest bookmakers." Sir George Paish, financier and economist, declared the gambling spirit was one of the things that had made Britain great. Leaders in social righteousness cannot expect marked advance in moral reform until the religious leaders agree in regard to the questions at issue and furnish the moral teaching that gives a background.

### Congregationalists Want State Federation

THE CONGREGATIONALISTS of Illinois have the credit of sponsoring a movement in that state which is already belated by a decade or more. At their last state conference they passed a resolution pledging themselves to enter a state federation of churches, provided the other denominations usually cooperating in such a movement took similar action. The Congregational superintendent of Illinois, Rev. C. C. Merrill, came from Vermont, where he had a fine record as a worker in behalf of church unity. The kingdom of God came first, and the denomination second, in all his administrative activities. That he is following a similar course in Illinois is to be seen from the fact that the Congregationalists have had a part in three church mergers in Illinois during the past year—at Roscoe, Paxton and Brimfield. The state federation which Mr. Merrill's organization now sponsors has proven its usefulness in two other states in a most noteworthy fashion. Both in Massachusetts and in Ohio are state federations which have been a blessing to all the churches. No denomination is weaker because of the reduction in churching which has come from the setting up of local federations. Rather, all are stronger. Dr. E. T. Root, of Massachusetts, as often as he has had the sanction of the denominations involved, has gone to over-churched villages and brought churches together under one pastor. Rev. B. F. Lamb, in Ohio, heads an organization that not only works continually for more effective distribution of churches, but has a very clear vision of what the modern church ought to be doing. The pastor's conferences in Columbus every year have brought new vision to hundreds. The challenge of the Congregationalists brings the question of federation squarely to the door of the other organizations in Illinois. Can the Disciples continue to talk union, and yet shy at so conservative a measure as federation? Can the Presbyterians vote for church union in general assembly, and not come into an Illinois federa-

tion? Strong state federations of churches are one of the great needs of the time.

### The Republican Ticket

WITH THE NOMINATION of Coolidge and Dawes the Republican party comes to the country with a ticket representing intelligent conservatism of a type that will appeal to great masses of our people. The platform is conservative; the nominating convention was conservative. But neither platform nor convention mean as much as the candidates. Party managers realize that both nominees stand higher in public estimate than the party itself. Hence, the effort to separate them from the record of the party in congress and the scandals of the past four years. To a large extent it is probable that this effort will succeed. Coolidge will be lodged in the mind of the voter as the antithesis of the congress that has consistently flouted him. Dawes will be conceived as the rough-handed man of affairs who, with his budget, shook sense into Washington, and with his plan, shook sense into Europe. Both men will be painted as the sort who are, by their very natures, incapable of being besmirched by a Teapot Dome. Party politics will make it impossible to repudiate the record of the four years during which the Republicans have been in office, but there will be the clear implication that Coolidge and Dawes are the sort of men who will give the nation the sort of government it hasn't been getting. For all these turns of the political game we have little interest. Of more moment is it that the Republican ticket represents a high type of conservatism, that the Democratic ticket will be influenced by this fact, and that there will probably be an independent third ticket, headed by Senator LaFollette, that will represent a clean-cut liberalism. No matter who wins in November, the republic will manage to get along. But if, out of the exigencies of a considerably mixed-up campaign, there should start a realignment of our national politics as between conservative and liberal the final gain would be great.

### Summer Conferences

IF ONE WERE WRITING A SKETCH of American church life, this might well be called the era of summer conferences. Not so many years ago it seemed that, with the exception of a few student gatherings or the earnest souls at a Northfield or the church in a community that knew not vacations, the religious forces of the country went into a coma with the advent of hot weather, only to be revived at what was frankly called Rally Day time in the fall. Now some of the most important work of the church year is done during the summer. From a handful of scattered gatherings, such as were held ten years ago, the conference idea has spread until there are announced in the United States and Canada 346 summer schools and conferences having to do with religious education alone during the present summer, with at least as many more devoted to other aspects of Christian life and service.

It is astonishing to compute, even roughly, how much will be expended this year by the church folk of America in railway fares, room and tent hire, registration fees, board, the purchase of text-books, and all the other expenses involved in attending these gatherings. At the very low average of twenty-five dollars apiece, and estimating the average attendance at these conferences at 150—again a low figure—at least two and a half million dollars is involved. Indeed, a single denominational organization holding such meetings, the Methodist Epworth League, states that, in its institutes for young people held last year, more than six hundred thousand dollars was spent.

Of course, the summer conference is not, in itself, a new idea. Dwight L. Moody used to set great store by such gatherings, and fathered the conspicuous meetings that still continue at Northfield. Ocean Grove and similar resorts for years, with varying success, have tried to combine a vacation with a camp-meeting for the piously inclined. And the Y.M.C.A. and Y.W.C.A. have developed a series of summer conferences that have had a profound effect upon the spiritual impact of both organizations. Especially have they shown a way whereby to tone up the testimony of the young men and women who should naturally lead in the religious life of their colleges. American pulpits and foreign mission fields are full of men and women who point back to such summer conferences as a transforming personal experience.

Yet even the typical "Y" conference is, in these days, showing some shiftings in what had come to be a rather standardized procedure. It is not that there are new faces on the platform. The calendar requires changes of that sort. It is not that there are new subjects on the programs. The spirit of the times attends to that. It is a changing in the method itself. It is a recognition that the sort of folks who attend such conferences nowadays—especially the students—are not willing to accept all their ideas at second-hand, hastily jotting down in note-books such words as speakers may give from the platform or in the text-book group. These attendants demand some opportunity to participate in the discovery of truth for themselves, so that the discussion group is fast coming to be the focus, and the leader of the conference is not one who can make resounding speeches nor dish up attractively the contents of a text-book, but the one who can lead other minds into new realms of examination and expression.

What these organizations have discovered from their long experience there is some danger that the general church bodies, now in the full tide of the spread of the summer conference movement, may overlook. The summer conference—frequently called some kind of an institute—has burst on many a church organization as a dazzling surprise. It came, for some, like a life-belt to a swimmer in rough seas. Particularly has this been true in the case of the young people's societies. With the passing of the days of the great summer conventions—the special trains, the brass bands, the mammoth street parades, the bunting and the bunk—these societies, in some instances, were oppressed by that most

embarrassing of questions: "Where do we go from here?" The summer conference has come along just in time to supply the answer, and organizational secretaries can now point with pride to the charts that show the line representing meetings held and total attendance mounting skyward year by year.

The method followed in these conferences, schools and institutes is much the same. There is a morning supposedly devoted to class study, an afternoon to recreation, and an evening to platform meetings. Even the recreations tend quickly to become standardized. The groups in California and the groups in New Jersey sing about the same songs at meal time and shout about the same yells at about the same sort of marsh-mallow roasts. The "faculty member" who treks from one such gathering to another knows that it is necessary to be ready with a "stunt" for Friday night, and must discipline his digestive apparatus for the wiener roast on Saturday. The classes and addresses are even more of a kind.

Up to date there has been a greater demand for this kind of thing than the church and interdenominational bodies have been able to supply. Plenty of communities are competing this summer with other communities for the privilege of holding such gatherings within their bounds. But in this very success there lies the movement's worst danger. The necessity of forming seven hundred "faculties" drives those in charge to accept such material as offers. And the desire to attract crowds often leads to a conscious lowering of educational standards. The summer conference is, more frequently than not, advertised as the ideal summer vacation. It draws a group who have only a restricted amount of time and money to devote to vacation purposes, and who will naturally go where they can have the best time. As a result, the effort to attract such a group is too frequently leading to a type of conference that is little more than the old chautauqua, with an added emphasis on hikes, swims and tennis.

Many leaders of summer conferences are quite frank about their preference for this sort of thing. At a recent gathering of more than a hundred leaders of the movement we listened to one man make an impassioned plea for a simplification of so-called courses, in order to make possible more intense and genuine study. The judgment of the meeting, however, was that intense study was the last thing desired, and the motion was overwhelmingly defeated. In its own way, the summer conference is, too often, following the same whoop 'er up methods that blew the convention bubble up so large twenty years ago. Bubbles burst.

Of course, there is the possibility, on the other hand, of making a summer conference so hopelessly academic that it cannot minister to more than a very small group, and these not the ones who will bear the brunt of the work of the local church. Americans being what they are, it would probably be easier to kill the promise of the summer conference movement with too much highbrowism than with too much of the jubilee-singers-illustrated-travel-talk sort of thing. Or, to change the figure a bit, it is not necessary, in escaping the blight of hot air to fall



a victim to liquid air—that queer product that freezes everything it touches. The summer conference, to be a success, must be kept human. For, after all, it is held in the summer. The problem that now confronts those responsible for the movement is to maintain this human attractiveness, and yet not betray the deeper purposes which hold the key to the future.

Summer conferences are at a critical point. They must be within a year or two of the time when their novelty will no longer insure their number. If they are not then to go the way of the conventions they must more earnestly set about doing the thing that they are supposed to be doing, namely, educating their attendants for fuller service in the cause of the kingdom. To the extent that they are now doing this they are justifying their existence. But that there is large room for improvement their best friends will be first to concede. True education in the things of the kingdom is the purpose. And the first step toward this end is a thorough overhauling of the present processes with a view to separating the spectacular from the real.

Any close observer of a summer conference will know what is meant by this. Take the matter of life service enlistment as an example. There has arisen a pernicious idea that the summer conference is the place to make the call for recruits for ministry and mission field, together with other forms of full and part time church service, and that the success of the conference can be gauged by the number of recruits "signed up." "Did you have a good conference this year? You bet; we had thirteen more life service enrolments than a year ago!" That is not an apocryphal conversation. The effort to enrol those thirteen more has led to forms of enlistment that are extremely spectacular, but that are often anything but real. And it is that sort of sacrifice of the real for the spectacular—whether in the meetings themselves or in the statistical reports that follow the meetings—that constitutes the present grave danger for this movement. If any ability characterizes young life it is that of distinguishing between the shoddy and the genuine. Once let the impression out that the real interest of the conference is in figures rather than folks and the young people will leave it flat.

When the present summer is over, and the last group of laughing young people have assured the last faculty member that he or she has "style all the while," it is not necessarily going to be a good sign as to the condition of this movement if it is reported that there have been more summer conferences than ever, or that these have been larger than ever. These things may be true, and they may seem as disastrous, twenty years from now, as David's census seemed to the later historian of his reign. But if there should come the common report that the conferences have been more genuine than ever, with more real study done, more real bringing out of the true thoughts of the minds of those present, more honest matching of personal equipment against the opportunity of life, then the summer conference will be well on its way toward that continuing and growing contribution to the church that should belong to it.

## Graduates and Community Leadership

**T**HOUSANDS OF COLLEGE GRADUATES are being given back to the community. They come home with fine training, for America is rich enough to endow her colleges and to equip her laboratories. The tests of a standard college are constantly raised and as constantly do the colleges tip-toe up to them. America loves her educated young people, and turns out in monster audiences to give them recognition and welcome. But what will these young people do to our communities?

What will they do to our democracy? There has been a vast development of fraternities and sororities in the colleges and these organizations have a value that is ever the subject of dispute in academic circles. Harvard and Princeton will have none of them. In most of our state universities they carry on with undisputed sway. In the schools there are an unprecedented number of the children of the new rich. Wider differences in standards of living today mark life in most colleges. The student who spends two thousand dollars a year is one sort of person, while the student who works part of his way is another. Will the social distinctions begotten in the past four years of college life continue among the educated people in the community life afterwards?

What will these young people mean to the community in its program of service? Have they been trained in such a way as to develop enthusiasm for unselfish service? The schools have been big and overcrowded. Perhaps the teachers have had a lessening chance to give to the pupil his rightful heritage of devotion to the community good. And the church asks, What will be the attitude of the graduates toward the churches and toward the religious life of our time? Do they come to us with an air of cynicism and disillusionment, or do they come with a fresh insight into the nature of religion itself?

In many cases the community is going to be disappointed with the graduates. We have been so busy building up great laboratories that many institutions have been quite as negligent in the matter of religious education as have been our grade schools. Boys and girls away from home have used their freedom as an occasion for escaping the assumed bondage of the church and its services of worship. Were the statistics of church attendance gathered in connection with some of our so-called Christian colleges and universities, there would be a great sensation in the land.

It can be justly charged that much of the indifference of the students toward organized religion is due to the weakness of the village church. These students assume that the college church is just as stupid as the one they have escaped from at home. They come to college with a prejudice so deep-seated that it is difficult to make up for the failures of past years. But the spiritual indifference of hundreds of the college graduates of this year may be justly charged to the lack of a religious

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program in the college town. In these days the religious influences are often more poorly organized in the environs of the denominational school than at the average state university. Compare for a moment the religious set-up in a great denominational university and its near-by state university in order to illustrate the point.

At the denominational school, where many thousands of students are in attendance, there is no student pastor. The Y.M.C.A. is chiefly engaged in getting jobs for indigent students. Its spiritual influence on the campus is small. The denominational pastor preaches to several hundred students out of several thousand and is satisfied. That town has never known a conference of religious workers on "the student problem." At the state university near-by the pastors and the association secretaries meet twice a month to think together on the religious welfare of the students in their care. A common religious program is planned, for there is no assumption that one denomination has exclusive charge of the students. At this state university there are foundations which teach Christian doctrine to students who take the courses even without credit for them. These foundations bring to a definite decision a considerable number of students every year who decide to go to the foreign mission field. The churches at this state university town will total up a bigger student constituency in the morning worship than in the town where the denominational university carries on.

These facts help to explain why the churches are about to be disappointed in the religious attitude of the graduates who come back home to live in the old town. But one must not be too impatient with them. These graduates will marry soon. The alumni directory tells what has happened to these men and women in the past. It will continue to happen. As these young people face the community problems, they will be forced to reconsider any attitude of hostility toward organized religion which they have taken in college. This may not be on account of any sudden burst of illumination, nor even because of the eloquent and persuasive apologetics now to be heard in the pulpit of the old home church. But as the responsibilities of life accumulate the graduate may find himself or herself under compulsions that drive toward religious allegiance and yet are almost too subtle to be recognized.

Watch for a few years that young man who once hunted up a minister to say that he was quitting the church because he could no longer believe in miracles. When his first child begins to ask questions, he has neither the heart nor the head to feed the mind of a growing child with the husks of scepticism. He must now start constructing his own religion, the religion he will give to his child. The task has been too long delayed, and he feels awkward at it. But his training in the great human sciences fits him for the task. It is not many years after a hot young sceptic tries to quit the church that he finds himself a Sunday school superintendent.

The college life of today has too much jazz, too many dances, too much dress. It is often full of cliques and carries about with it a spirit of cynicism, the hard cyni-

cism of the post-war generation when ideals seem to have failed. But the heart of youth is not different in spite of these rather alarming symptoms. Youth is the great renewing force of society. At least we rejoice that this generation will have the best trained heads in all history. And as for its hearts, perhaps, after all life must train these.

## Far Vision

### A Parable of Safed The Sage

THE LITTLE SISTER of the daughter of the daughter of Keturah is two years old. And she hath learned to use the Telephone. And she called me on the Phone, and she said, Good Morning, Grandpa. See my New Blue Dress. Isn't it pretty?

And I said, It is lovely, my dear; and I am happy that it is thine. Ask thy mother to bring thee over when the day is a little older, and be sure and wear thy New Blue Dress.

Now the little damsel had no doubt that her Grandpa who could hear her Voice could also see her New Blue Dress as far as he could hear. Therefore did she say, Good Morning, Grandpa. See my New Blue Dress. Isn't it pretty?

And after a while she cometh to see me. And after she hath hugged the Wooden Bear, she showeth me the New Blue Dress, and it is just as pretty as she said it was, and she more fair than the Dress.

And who shall say that the little maiden doth overestimate her Grandsire's Power of Vision, or expect too much of him in asking him to behold her New Blue Dress by Telephone?

It is the gift of love which maketh it possible to behold things that eye saw not, and to hear things that ear heard not, and to rejoice in things that entered not into the heart of other men, even the things which God revealeth to them that Love Him and love other Good and Pure and Lovely things.

Now there be those who say, Love is blind; and who affirm that the Lover beholdeth qualities in his Beloved that exist only in the Mind's Eye. But the Mind's Eye is the Eye that really can see; for an eye without a Mind is such as one may buy at the Fish Market, two with every Herring or Horn-pout, and those Eyes be as good for the beholding of the finer things of life as the Eyes that some men have.

Now the real Lover seeth what others may not behold, and that is Half the Joy of Loving. For other men say of her whom he loveth, She is like unto her Sister, but he saith, She is like unto a Star. And others say, She doth resemble her mother, but he saith, My Love is like a Red, Red Rose, that's newly sprung in June; my Love is like a Melody that's sweetly played in tune. And he is right, and the rest are blind, and cannot see afar off. For the vision that Love giveth is true Vision. Wherefore I am not so Stupid as to confess to the little sister of the daughter of the daughter of Keturah that I cannot see her New Blue Dress by Telephone. For I can and do see it with the eye of Love.

# The Theology of the Martians

By Frank R. Shipman

THIS ARTICLE HINGES upon an "if." The theology of the Martians, *if* there are any Martians. It has not yet been proved that there are any. After August 23 our astronomers hope to know more about Mars than they do now. On that date the earth and Mars will be only 35,000,000 miles apart. The distance is, astronomically, but a trifle. Still, it is too far for sighting a Martian; probably too far for identification of the very largest works that possible Martians have constructed. The best that our more discreet star-gazers hope for is that on August 23 they may add something to the already considerable amount which is known about conditions on the neighbor planet.

Mars is a globe which has an arctic snow-cap and an antarctic snow-cap. That is, the snow looks like snow and it behaves like snow. In the Martian spring and early summer its great white patches grow smaller. At the same time broad blue bands appear south of the arctic field and north of the antarctic field—water, new-born oceans. Still farther towards the equator the ordinary color of Mars is ochre, suggesting the desert of Sahara, but, as the new oceans widen, the color of the planet, especially on the borders of these watery expanses, changes to blue-green. This alteration is supposed to indicate vegetation, vast growths of grass and forest.

Since Mars is farther from the sun than the earth is, it is colder naturally, but it does not appear to be so very much colder. This is largely because the Martian night is a time of clouds. The cloudy blanket preserves the heat, and the thermometer does not fall far below freezing. In the dry, thin air of the planet, day-time is characterized by blue skies and bright sunshine. The thermometer ranges from 60 to 70 degrees. The planet turns upon its axis in something less than 25 hours, and the Martian year lasts 687 days. Such in brief is what our astronomers think they know about Mars. If the supposed Martians have eyes to see, we may suppose that they see as much.

## MINDS ON MARS

And what if they have minds to think? More particularly, what if problems of the whence and whither of their world have dawned upon their minds? In that case they make our own familiar assumption that their globe is intelligible. They would not want to be behind earth people at this point, and we earth people have an unconquerable belief that the far-off planet on which human foot has never trod is understandable. Buoyed up by a similar belief the lawful inhabitants, we may conjecture, name and analyze and discuss and reason about day and night, cloud and sunshine, winter and summer, cold and heat, snow and spreading water, moistened soil and growing plants.

Evidently there are just four possible assumptions that the Martians can make about themselves and their planet: either that the whole is a meaningless conglomeration and they are mindless beings, in which case there is naturally no attempt by anybody to understand the white snow and blue water and green vegetation; or that the snow and water

and the grass are really intelligible but the Martians are mindless, in which case the planet has nobody to understand it short of the earth people, 35,000,000 miles away; or that the Martians really have intelligence but their planet is bafflingly a meaningless conglomeration, in which case they can make nothing of the mess, however hard they try, and we earth people also are befooling ourselves about it; or that they are rational and their reasonings are rewarded by finding their planet to be a member of the solar system in good and regular standing.

## ETERNAL MIND

In the final case it should have occurred to them that the intelligibility of their planet is something which existed before they did. The signs of mind which they perceive around them are signs of a Mind prior to their own, just as it was certainly prior to the minds of those human astronomers who have been studying Mars for two hundred years. For more years than two hundred the snows have been melting on Mars, the grass has been growing, and the trees putting forth their leaves. In other words, mind has been there as long as Mars has existed, a Mind which one might as well call Eternal Mind. Perhaps a Martian Kepler has already arisen to say, "O God, I think thy thoughts after thee."

Again, the Martians, if they are thinkers at all, can hardly have been able to get along without the thought of a First Cause. Causes and effects are all around them. Where does the snow come from? What made those ice-fields melt? How is it that grass begins to grow? Why does the air become cold at night, and warmth increase by day? What makes the day, anyway? How is it that after 687 days the sun is always in the same place? What causes an eclipse? Causes, causes, causes, an infinite chain of causes. There must be something to fasten the chain to, something that is not itself fastened to anything. Somewhere, somehow, all the great interplay of causes must head up in one Great Original. Everything that the Martian sees is contingent on something else; where is the something that does not depend on something else but is behind or within all the other somethings? That invisible and spiritual Something would be the Martian's God. Not God in name, but God in meaning.

## AN INTELLIGIBLE WORLD

This is as far as we can accompany the Martian theology. Because their world is intelligible, they can argue to the intelligence of its Maker. They can argue that it *has* a Maker, because it is packed with things that did not make themselves and rationally demand a Cause. But there, it may be, the Martians stop. The human thinker goes on to look for signs of purpose in his intelligible world; but he never would have done so if he had not become conscious of plan and purpose in his own activity. Having in mind his own limited contrivances to achieve a certain end, he looks at the universe and thinks he discerns unlimited contrivances for ends in view. With our present theory of a

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self-developing universe, the argument is less easily grasped; but ultimately it is still forceful.

#### CANALS AND THEOLOGY

Unless, however, the Martians are themselves devisers and contrivers, we could hardly suppose that they discern plans and purposes in Nature as they see it; and proof is not yet at hand that the Martians *are* devisers and contrivers. If we could be sure that the "canals" on their planet are artificially made canals, of course the argument would spring up at once fully armed; but we do not know that. The straight, parallel lines which the telescope discovers on the surface of Mars were once thought to be irrigation ditches full of water drawn from the temporary oceans; but this conjecture was abandoned when it was perceived that the lines crossed the oceans. A later theory is that the lines are not the waters in the ditches but luxuriant vegetation bordering the ditches. This theory is shaky. After all, Mars is 35,000,000 miles away.

Thus we must leave the supposititious Martians on the threshold of any real and vital religion. The invisible things of God are perceived through the things that are made, even his everlasting power and divinity. But that perception never carried anyone very far into fellowship with God. It incites to the fear of God, but the fear of the Lord is only the beginning of wisdom. It is the first chapter, and all the other chapters have been wrought out in actual human history, from the garden of Eden through the deluge, from Ur of the Chaldees to Sinai, from Jerusalem to Babylon and back again, from Bethlehem to Calvary, from the upper chamber to Rome, to London, to Plymouth Rock, and through the gardens and floods and crosses and homes and pilgrimages of each personal life.

#### REVEALED RELIGION ON MARS

What "revealed religion" may mean to the Martians, of course we cannot know. If they exist and if they have minds, then they are made in God's image and after his likeness. They are a mingling of dust and deity. They were made for God, and their souls are restless for him. But we cannot tell by what one of infinite ways an infinite God may lead the creatures of their world, only one more of his possible worlds. Who can measure God, and who being his counselor would dare to instruct him? It is best to be altogether silent here; or, if we say more, to quote the words of Mrs. Meynell:

With this ambiguous earth  
His dealings have been told us. These abide:  
The signal to the maid, the humble birth,  
The lesson, and the young man crucified.

But not a star of all  
The innumerable host of stars has heard  
How he administered this terrestrial ball.  
Our race have kept their Lord's entrusted word.

No planet knows that this  
Our wayside planet, carrying land and wave,  
Love and life multiplied, and pain and bliss,  
Bears, as chief treasure, one forsaken grave.

Nor, in our little day,  
May his devices with the heavens be guessed,  
His pilgrimage to thread the Milky Way,  
Or his bestowals there be manifest.

But, in the eternities,  
Doubtless we shall compare together, hear  
A million alien gospels, in what guise  
He trod the Pleiades, the Lyre, the Bear.

O, be prepared, my soul!  
To read the inconceivable, to scan  
The million forms of God those stars unroll  
When, in our turn, we show to them a man.

## The New Mysticism

By W. E. Garrison

PERHAPS ONE REASON, the chief reason, why the mystical practice of communion with God has appealed only to certain chosen individuals of contemplative temper is that the mystics have usually offered us only a contemplative God to commune with. Others, in more vigorous mood or with a more insistent urge to action, have felt embarrassed and it may be even a little bored at the thought of communing continuously with a God who, however variously defined, turned out to be only a great quiescence, a featureless and passionless *ens generalissimum*, the benevolent but inert ground of all existence. A favorite mystical figure has been that of returning to God as the wave sinks back into the ocean. But the ocean, except for its thin top layer, is very still and very dark; five miles deep, but motionless below the upper hundred feet; the rest of it does nothing but *be*.

Is God like that? Must communion with God be an attempt at companionship with the infinite silence? Not so, says Arthur B. Patten in that quite wonderful little book, "Can We Find God? The New Mysticism." Communion with God is not only a contemplative but an active process, because the God of the Christian is an active God. The good things that are being done in the world are of his doing. The great on-going enterprises of civilization are his enterprises. Communion with him is not loss of individuality in rapt contemplation, not a mingling of essences as of rivers with the sea; it is comradeship in great causes, cooperation in the most significant adventures of the human spirit. For our God is a God of action and achievement. Where and how then is God to be found?

We are to find him where he finds us—in our deepest and most vital personal interests, in our sense of need, in our consciousness of duty, in our sentiments and impulses of brotherhood, in our scientific interests, in that shoulder-to-shoulder advance in industry, government and social organization which we call democracy, in the cheering and quickening personality of Jesus Christ who was and is deeply concerned in all of these things. Such a communion with God, like the loyal cooperation of junior partners with the active head of a business, like the working together of sons with a father in the promotion of common interests, is possible to men of the active temperament and is true to our most adequate conception of God. This is the new mysticism. This book of Dr. Patten's is a real help to faith.

# British Churches and War

By Frederick A. Atkins

THE CHURCHES ARE AT LAST beginning to discover that it is impossible to reconcile modern wars with the spirit and teaching of Jesus. In the United States the peace propaganda of the churches and church organizations is having its effect on public opinion. In England, owing to European entanglements and the timidity of reactionary ecclesiastics, progress is slow, but the leaven is working. Men like Dr. Orchard, Canon Barnes, Dean Inge and Dr. Norwood have come out definitely against war and the war makers, and only recently Carr's Lane church, Birmingham—one of the greatest nonconformist churches in the country—has called to its pastorate the Rev. Leyton Richards, one of the most advanced and militant pacifists in the country.

The difficulty of getting Christian men united on the question of war is shown by a newspaper interview with a Congregational leader which appeared some time ago in a London religious journal. "War is wrong," said the good man, "that is axiomatic. But I could not have taken part in the 'No-more-war' parades;" which means that, although war is obviously wrong, I will not join the people who are trying to stop it! In the opinion of this popular preacher Dr. Orchard's pacifism "is only the outcome of his interpretation of certain texts." But suppose these texts contain the plain, definite, inescapable teaching of Jesus? "It takes time," added our Congregational friend, "to make the world Christian, and some people are in such a hurry. But we must go slowly." The chemists are preparing their poisons, the militarists are sharpening their swords, but Christians must go slowly. The fact is that many ministers and laymen do not believe that lasting peace is practicable. They are under the delusion that war is unavoidable, which Dr. Jefferson says is the most appalling form of heresy to be found today in the Christian church. We abolished slavery and duelling, and we can abolish war. I am not impressed by the plea that we need some equivalent for war. It reminds me of the report of a German colonial administrator who solemnly warned the home government against making any attempt to stamp out cannibalism until the appropriate constructive equivalent for it had been discovered.

## AN UNTENABLE POSITION

A London religious journal as late as October, 1922, when it was publishing articles in favor of world peace, told us that the recent war was a "divinely appointed task" and that "the men of 1914 were not disobedient to the heavenly vision." If organized butchery can be a "divinely appointed task," why try to stop it? But can you say, when you send forth your young men to sink transports, drop bombs on women and children, discharge poisons and blast the bodies of their brothers to bits, that they are obeying the heavenly vision and carrying out a divinely appointed task? There is something nauseating about this attempt to cast the glamor of piety over the insanity of war. No one resents it more than the brave fellows who did the dirty work for us and who know now that their comrades died in vain.

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The attitude of the churches to war is so incredibly weak and illogical that it cannot be maintained much longer. The church is against war when there is no war going on; immediately a war starts the church blesses and supports it. War is wrong, but it is perfectly justifiable as soon as we engage in it. The other day an English bishop declared that "war is against the will of God." Why wasn't it against the will of God in 1914? "What is the use of a message," asks the London Nation, "which is always delivered when it is not immediately relevant? The time for our bishops and our Free Church leaders to declare for peace is when a war is on. For ourselves, we confess that the effrontery of spiritual leaders who preached a holy war in 1914 and now stand forth in any other array than sackcloth and ashes is a staggering experience." During the war nearly all the leading preachers in England were in favor of the brutality of force. They talked of a war to destroy militarism, but they ought to have known that one outcome of the conflict would be that the disease of militarism would be more widespread than ever. Even today Dr. Hutton, of Westminster Chapel, tells me that he cannot admit that war is morally wrong.

## FORGIVING THE GERMANS

A Scottish preacher, to whom I sent a sermon by Dr. Orchard on "Forgiveness," wrote to me to protest against the "imbecility" of talking about forgiving the Germans. In his Yale lecture Dr. John Kelman threw a halo of idealism over the war, and declared that it would lead to moral regeneration. Does he really believe that now? He afterwards published a second book, "Some Aspects of International Christianity," in which he declares that public and national morality must be fixed mainly in accordance with the standard of the average man. "Legislation can never represent the highest ideals of the highest men in the nation. It can only represent the conscience of the average man." He attacks the people who would abolish navies, disband armies and trust in God. Sacrifice, he says, for a nation may simply be breach of trust. The nation's first duty is to defend its people and their interests against the cupidity, fraud and violence of other states. When the state requires action which does not commend itself to the individual conscience, the individual may, and ought to, subordinate his own opinions to those of the state. He is opposed to the admission of Germany to the League of Nations. He says "there can be no word of letting bygones be bygones. We are dealing with the most frightful dangers to unborn generations in every country, and any sentimental forgiveness would be an un-Christian and insane forgiveness. Here, as everywhere else, conversion must be demanded as a condition of forgiveness." This stuff was too much even for Sir William Robertson Nicoll, who in reviewing the book in the British Weekly reminded Dr. Kelman that there are deep secrets in the words "overcome evil with good."

About Christmas of 1916 I heard a very popular Free Church leader pray for victory. "If it be Thy will," he

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said, "Moder like a kill mo believe leade seaside had in man w late; h on his that y today

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said, "send us a speedy victory, *that our faith fail not.*" Modernize the religious vocabulary, and this becomes more like a threat than a prayer. It really means: "Help us to kill more efficiently than the Germans, or we may cease to believe in you." When the war was over a nonconformist leader, speaking at a great thanksgiving service in an English seaside town, said that after four years of fighting God had intervened and given us the victory. This excellent man was very angry with the Americans for coming in so late; he must also have been a little annoyed with God who, on his theory, came in rather later. Can we be surprised that young people who listened to this kind of talk are today absent from our churches?

#### THE TESTIMONY OF DR. JOWETT

I remember hearing Dr. Jowett, in a sermon preached during the war at the City Temple, warn the churches that their hardest task after the war would be the recovery of their ideals. But why were these ideals ever abandoned? When the church gives the same message to the world as the vaudeville performer and the yellow press it is just possible that the church may be wrong. The question we have to face is this: Do we believe that Christianity will still work, or have we given it up as a bad job and resolved to rely on brute force? I heard a minister say that the war must go on until Germany had experienced a change of heart; but are we quite sure that a change of heart can ever be produced by howitzers and intoxicating gas? Do our churches really believe in the spiritual forces and in the power of prayer? Why, then, did they not call a great meeting during the war to pray for the Germans? Jesus Christ told us to pray for our enemies, and he meant what he said. We wanted to deliver Germany from militarism; we tried to do it by more militarism, and only succeeded in spreading the infection. I suggest that the power of the gun as an instrument of conversion has been rather overrated.

#### RELIGION AND ANOTHER WAR

The influence of war on the churches is so demoralizing and paralyzing that it is doubtful whether organized religion would survive another war. "The war has coarsened us all," says Canon Barnes of Westminster Abbey. "Religion," he adds, "was, of course, gravely harmed by the war." "War," says a shrewd observer, "leads to barn-yard morals and monkey-house restlessness." It liberates primitive instincts and lowers moral standards. It breeds cupidity, cruelty and deceit. It does not only shatter men's bodies; it blasts their souls. Edmund Burke said: "War suspends the rules of moral obligation, and what is long suspended is in danger of being totally abrogated." And yet a few months ago the Archbishop of Canterbury called upon us to transmute *the poetry of the war* into the prose of peace and added that the Ypres salient and the Anzac beach had an uplift of their own. Men who knew the Ypres salient and the Anzac beach laughed this nonsense to scorn. They knew better.

The most biting phrase the late Mr. Clutton Brock ever invented was his accusation that during the war the churches proclaimed a "moratorium in Christianity." Certainly the attitude of the churches to the war sadly discredited Christianity; it also kept many brilliant and gifted young men

from entering the ministry. Professor Oman, of Cambridge, testifies that the explanation given by men who turned aside from their original purpose of becoming preachers was that "they had lost faith in the church as a representative of the kind of faith they had come to hold and as a means of achieving any heroic spiritual victory. Their attitude on the war and the churches could be summed up in the saying of an officer, a member of the church of England: 'What did the churches do to prevent the war, what were they doing to maintain our ideals during it, and what will they do to safeguard peace when it is over?' In a recent article Sir Philip Gibbs has uttered a stirring plea for peace—peace, he says, that "hangs by a slender thread." "There is one world-wide organization of people," he says, "already pledged in the most solemn way to the principles of peace, charity and human brotherhood, without distinction of class or race. They are under the most sacred obligation to forgive their enemies; they are under a law which forbids them to kill their fellow-men. They are the people of the Christian churches. Is it asking too much that these people should get busy to fulfil their vows and prove the sincerity of their faith?"

#### CHURCH BODIES AND RESOLUTIONS

Nothing is to be expected from our British denominational unions, church congresses, Free Church councils or officialdom generally. They are coalition governments in which the reactionaries neutralize the progressives. Mr. Lloyd George and Mr. Ramsey MacDonald are equally welcome to their platforms. They pass innocuous resolutions of which no one takes the slightest notice; they face great issues with sterile platitudes and antiquated programs. We merely amuse the world by our flabby resolutions; we never surprise it by sharp, passionate protest and definite organized action. Our resolutions are nothing but sedatives for the people who pass them. In the early days of the war a minister who is now the secretary of an important British Free Church organization said that six months of war had done more for religion than years of preaching. Does he think that now? During the war Dr. Clifford declared that conscientious objectors—the creation of the Free Churches—were not only thrown into prison, but were being "slowly put to death." But even Dr. Clifford could not persuade Free Church organizations to take any action. The British Free Church Council discussed the question of conscription, and decided to watch it! Young men are becoming very weary of the opportunism of pompous ecclesiastics. There is a lot of new wine about, and the old dusty, leaky bottles may have to be scrapped.

#### HAS THE CHURCH A PROGRAM?

Some time ago a business man asked Dr. Norwood, of the City Temple, for an interview. He was so eager about it that after a heavy day's work he came up to London through the night and went back by the midnight train. He said that he and many other business men were convinced that there was no way out of our present distresses but the way that would deserve to be called Christian. They despaired of finding a remedy anywhere else, and he asked if the church had a policy. If it could be formulated in clear and concise language he would find \$250,000 to bring it home to the public through the press and by multitudes of street adver-



tisements, and he prophesied that the church would be amazed at the response which it would evoke. Dr. Norwood confesses that after parting with his eager guest he spent a sleepless night in shame and confusion, asking: Has the church a policy? Does she really know what she would recommend to the people? Dr. Norwood had recently attended a conference, including leading representatives of all the denominations, called to consider vital world questions, and they were united upon no single question save one—gambling! Their most heroic resolution was a strong recommendation that churches should abstain from guessing competitions and raffles. They were prepared to include in their report such a phrase as this: "War, *even at its best*, is an unsatisfactory method of achieving justice!" Dr. Norwood tells the story with an aching heart—and no wonder. He declares that the best thought of the country waits to follow the lead of a courageous, practical interpretation of the Christian ethic.

#### CHURCHES AND THE LABOR PARTY

There is today, thank God! a revolt against the folly and barbarity of war. Putting on one side the mean militarists who, frightened by taxation, object to pay for the fight they glorified and the amiable opportunists who now oppose war—not because it is wrong, but because the world cannot stand any more of it—there are still millions of thoughtful, resolute people in England who will endure no more of the garish and senseless savagery. Young men who endured the indescribable filth and horror of the trenches have done a good deal of solid thinking during the last five years, and they will never allow elderly politicians and international financiers and ministers of religion (belonging themselves to a sheltered profession) to march them into hell again. That these young men are joining the Labor party rather than the churches is due to the fact that the Labor party is against war and the churches are not. Dr. F. B. Meyer has been obliged to admit this fact. He says that while the churches went bathing the Labor party stole their clothes. But it would be more true to say that the church discarded its garments and is now bewailing its spiritual nakedness.

The churches must not be content with mere condemnation of war; they must make a careful and thorough study of its causes. For war has its roots in social iniquities seldom referred to in the pulpit. It is largely the outcome of capitalistic industrialism, which, with its competition for markets, leads inevitably to imperialism of the most mischievous and provocative kind. We have maintained the type of civilization that provokes wars. Our present social order is full of dangerous irritants that prevent brotherhood and goodwill, and we have acquiesced in them. We have said very little about the avarice of the privileged classes or the exploitation of our factory slaves. We are not likely to see fellowship between nations while we have class conflict in industry. The church must bear witness against the avarice and greed which are not known even in the ranks of her own adherents. No society can be stable that is glutted at one end and impoverished at the other.

#### EXCUSES FOR WAR

It is always possible to invent some excuse for war. Every war is a war for freedom or defense in the opinion of the

combatants. Even some pacifists would oppose complete disarmament and support a war of defence. But the teaching of Jesus seems to be opposed to any violent form of defence, for he suggests that good is the only weapon we can successfully use to overcome evil. Is he right? Has coercion, repression, violence ever succeeded? Certainly love never fails when it is tried. It may be that Jesus meant what he said; it may be that he is right, after all; it may be that we could overcome evil with good. "After all," said the London Times in a famous leader published during the war, "we must remember that the Sermon on the Mount was seriously meant." I believe that Christian people are beginning to realize that the tragedies of the world are more important than their denominational rivalries, and that to stop the criminal madness of war is a more Christian occupation than fighting over trivial theological differences. We shall gain moral strength ourselves when we bind up the world's wounds and liberate it from tyranny and injustice. Our salvation would be in giving ourselves away gloriously—throwing ourselves recklessly into the dangerous and disturbing business of saving the world from its devastating hatreds and greeds and aggressions. If the recent war was not, after all, a war to end war, then let the church start one now. As a matter of fact, only the church is able to do it, for she knows the great secret that will change the hearts of men.

## The Mail Box at 80 West Tupper

By Bruce S. Wright

THE MAIL BOX AT 80 West Tupper Street, Buffalo, New York, is no different from the mail box of many another man, similarly situated, but it is *my* mail box, and therefore of peculiar interest to me. In fact, it is of greater interest than value. I make bold to tell you of a few, a very few, among the many letters, anonymous and otherwise, that have been dropped by Uncle Sam's faithful carrier into the box of mystery at 80 West Tupper.

Where shall I begin? Why not begin with that object of our affection and emblem of protection, the stars and stripes! One day I drew from the box an envelope which contained a small piece of paper, and thereon, written in pencil, I read,

A flag has no place in a church. A flag is the emblem of nationalism, which divides men into warring camps. But Christ said, and biology says, that all men are brothers.

He is correct in his interpretation of the Saviour's attitude—all men are brothers; and I like his reference to "warring camps," there has been too much of that. But as I understand our flag, it stands for world brotherhood, and because I am an international patriot I shall keep the flag in my pulpit.

Here is a communication of a different order, well written in pen and ink on good paper. It reads:

Tidings of Righteousness from  
our Holy Everlasting Father.

Greetings;

Rev. Sir:

Our Living Eternal Father appeared unto me and graciously instructed me to give these Words unto

His Houses, for His Will of same to be enlightened continually to His Flock.

Namely:—

His perfect Love for all, and for one another.

His spirit of Charity, one to another.

His spirit of Faith, for His Laws of the Tenth.

His spirit of Hope, for their blessing, until His coming.

Very sincerely,

\* \* \*

This letter was signed, with the address of the sender, New York City, given. I have respect for one who signs his name, so I read this letter through, every last word. I read, but I was not stirred. I prefer the "gracious instruction" of the Bible.

The next letter gives me some advice on the proper use of my pulpit.

Dear Sir: I was greatly disappointed tonight. I visited your church and was expecting to hear the Word of God and not a speech about Prohibition. I am only staying a few days in the city as 2 other men alongside of me was really discussed (disgusted, I presume he means) at it. It spoiled our evening as no doubt did for the others. Church should not be used in the regular hours for no other purpose only for the Word of God. Why could he not make a speech after the service?

Yours very respectfully,

\* \* \*

This letter was signed, and an address in Denver given. It happened that on the evening in question I had permitted a speaker, representing one of our great and efficient organizations, to present his cause. Now I am inclined to agree with this brother. We are too free and liberal in the use of our pulpits for any old cause that comes along. Even causes which are legitimate, having a valid claim upon our time and money, may be presented at some other hour than the hour of stated worship. More and more I am coming to govern the use of my pulpit on that basis.

From prohibition to communion! Read this letter:

Dear Sir: This afternoon I attended your Communion service, and was asked to partake, but declined, not having a good opportunity to give my reasons. The invitation reads, "All who intend to lead a new life." I did not care to go to an altar with a company of people who say they intend to lead a new life, but continue on committing sin. If the men were to lead a new life they would of necessity get a change of heart, which the Methodists once preached. They would pray, testify, and exhort. They would stop smoking, going to movies, making Sunday a holiday. The girls and women would cease dressing indecently if they began leading a "new life." No woman that obeys the Bible will follow the fashions adopted by the harlots of Paris. However, it should be said that man is more to blame for modern fashion than women. He makes millions by exploiting them. Had I thought your congregation really intended to lead a new life, I would have gladly partaken of the Communion. But I saw no evidence of their intention to forsake the world. May I ask you if you preach repentance, change of heart, and the other fundamental doctrines taught by John Wesley and still found in the hymnal? If not then of course you will be held accountable. If you do, and your people will not lead a new life, why go on to hell with them? If there is a heaven

there is a hell; and according to the Bible few will reach the one, while many will enter the other.

Yours sincerely,

\* \* \*

This letter was also signed, and the address given in a distant city. I could answer this letter, and, as I recall, I did, writing a long and sympathetic response. But as I mull it over I am inclined to think that the best answer to this and similar communications is found in the words of Jesus as recorded in Matthew, the seventh chapter.

The 80 West Tupper mail box also instructs me on the subject of evolution.

Gentlemen: All the best talent of ridicule and calumny, I learned, would be turned on anyone who would attempt to make public the secret which ministers do not seem to know why the teachings and sermons of this Evolution of Man theory is so very popular and pleasing. Could ministers and scouts be as firm and as brave as the soldiers who went to that deadly heathen war? Well they will have to be for now is the test whether Christ's Kingdom shall prevail on earth or whether Anti-Christian and all varieties of paganism Kingdom shall prevail. Enclosed is the secret or plan of the popularity of the theory of Evolution of Man. Woe to any one brave enough to bring it to light and warn the modern pagans.

1. Soon no man will want to be President of United States for he will not want to risk his health, peace, reputation and life to survive the strife of pagan men of power and money make for the President. Those pagans do not want any conscience so they like to believe that they originated from monkeys anyway and so God need not hold them accountable.

There follow other paragraphs hardly proper for public print, dealing with other sins, ascribing the reasons for them as given above, "that pagans do not want any conscience so they like to believe that they originated from monkeys." Why such a letter as this should be sent to me I have not the faintest idea, for to my certain knowledge I have never preached upon "evolution," pro or con or middle-of-the-road.

A few weeks ago a letter was dropped in at 80 West Tupper that warmed the cockles of my heart. It came on a Monday, and it turned the blue of that day into a fair and lovely rose color.

Dear brother: I feel that it would not be right for me to leave the city of Buffalo without first expressing to you my appreciation for the privilege afforded me of worshipping with you and your people on this Lord's day. I think I am safe in saying that the morning service was the most worshipful service it was ever my privilege to attend, and I have been worshipping God in his temples all my life. And the message was one

### Contributors to This Issue

FRANK R. SHIPMAN, president Atlanta Theological Seminary.

FREDERICK A. ATKINS, prominent British publicist.

BRUCE S. WRIGHT, minister Delaware Avenue Methodist Episcopal church, Buffalo; author "Moments of Devotion," etc.

that will abide with me for many days and I trust will help me as a busy business man to be instant out of season as well as in season. (My text was the phrase, "Be instant out of season.") Part of my work is to stir things up between the busy seasons in business. I trust I shall be able to do the same in God's kingdom. Please express to the men's class my appreciation of the very cordial way they welcomed me as a stranger today; it certainly made me feel good and I am going home with a very kindly feeling in my heart for your

church. My prayers shall be with you in the work you are trying to do for our common Master, though our fields of service are widely separated.

Very sincerely yours,

\* \* \*

My mail box at 80 West Tupper is still open, and I try to keep my heart and mind open, to receive whatever comes, and to act thereon in the spirit of Jesus.

## A Page of Verse

### Broken Cisterns

"**N**O other Gods!" The first one, thorn-entwined  
Against a chapel window toward the street,  
Was followed by a Three in one complete—  
In sacrament . . . in man . . . in clouds enshrined.  
I learned, in books, that earth and human kind  
Mechanically form and move and meet;  
With hell no lower than the clay-clogged feet,  
And heaven no higher than the dust-dimmed mind.

Dismayed I sought me solid gods of art  
In hope of peace and pleasure to possess;  
But things of stone with neither soul nor heart  
Give passing joy and lonely loveliness.  
Came Sorrow . . . broken cisterns dropped apart,  
Before the Fount of love . . . and lowliness.

MILDRED FOWLER FIELD.

### In a Lean Season

**L**ORD, when I feasted merrily,  
When every day was full and fine  
With spiritual prosperity,  
How could I know myself as Thine?

But now when every hour is lean  
And meager as a bony wing,  
Plucked of the plumage that can lift  
Life upward into heavenly spring,

When every moment is as poor  
As threadbare oak leaves shivering high,  
Broken by sleet and dark of hue  
Against a dull and frosty sky,

Now, now when all the fences cast  
Hundreds of shadows like the cross  
Upon the uphill way I take,  
Now in the empty hour of loss,

Now take my homage, let me hear  
Beneath my clothing, flesh and bone,  
Deep under mind and sense, O Lord,  
Thy voice make answer to Thine own.

MARGUERITE WILKINSON.

### June

**I** CANNOT tell what gods there be,  
But June is very real to me;

She plants her gardens for my joy  
Lest care and sorrow might destroy,

And through the woodland's singing voice  
She makes my spirit to rejoice.

June drives the lurking clouds away  
And bids my thoughts go out to play.

She laughs at Winter's old-time threats,  
She taunts old age and time's regrets.

This day of days let love be true;  
Give rein to hope, glad faith renew;

Let hatred's banners now be furled,  
For June comes singing through the world!

THOMAS CURTIS CLARK.

### A Servitor

**H**OW should I map its course or comprehend  
Cause of such vast and intricate design;  
I, who am just a page within his court  
And know not if he reign by right divine?  
But when I buckle on a coat of mail,  
When for true knight I strike the lute and sing,  
I seem to sense a law that will not fail  
And catch at least the spirit of the King.

DAISY CONWAY PRICE.

### Song

**W**ATER running under a mill,  
Water over stone,  
And in the spring great rains of water  
Where the fields are sown.

But what are these to One who thirsts  
On a high hill, lifted up?  
O that I might reach to Him  
Water in a cup.

MAVIS CLARE BARNETT.

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# British Table Talk

London, June 1.

**TWO MEN OF STRONG PERSONALITY** were born a hundred years ago, George Macdonald and John G. Paton. Both were missionaries, Paton to the cannibals of the New Hebrides, Macdonald to men in this land held down by a stern Calvinism on the one hand and a despairing materialism on the other. The present generation do not know what Centenaries Macdonald meant to their fathers. It is likely that the work of his delicate imagination in such books as *Phantastes* will outlive his novels, such as *David Elginbrod*; but that book opened up doors of hope to many prisoners. Macdonald's poetry was very noble at its best, but it seemed at times too easily and fluently written. His early life was a struggle for truth in the face of prejudice and misunderstanding. At one time he was a Congregational minister at Arundel. I can remember one man who had been under his ministry there. He told me the story how Macdonald was virtually invited to resign. So hard a fight had he, and so narrow was his abode that he would make bunks for his children after the manner of bunks in the cabin of a ship. He lived to be honored by all men as a seer, whose vision had brought back peace and hope to many hearts. Dr. Paton was an apostle of another order. Most of us who are fifty (cir- citer) can recall his venerable figure on the platform. He became one of the best-known of all the missionaries of his time; this was due of course to the fine story he had to tell of devoted labors and perils endured, but it was due no less to his autobiography; he could not only do things but he could tell about them. No small part of his influence can be traced to this book. It is long odds that if any missionary of fifty or more were asked what biography moved him most, he would answer *The Life of J. G. Paton*. All of these reflections go to show that religious societies at their peril neglect the written word.

\* \* \*

## The Cambridgeshire Education Committee Scores

Cambridgeshire is happy in the education committee which is responsible for the schools in its area. The committee determined to use its schools in such a way that there should be a senior school for those who were eleven and upwards, and subsidiary schools for those under eleven. They were met, however, by the ancient difficulty in this land—there are two kinds of school, provided and non-provided, which are divided by the nature of the religious instruction given in them. So long as there are alternative schools like this, just so long must educational progress be delayed. Therefore this committee resolved to overcome this difficulty by providing a syllabus of religious instruction in which all could unite. Other necessary adjustments too were made. That syllabus is before me. It has been accepted by all parties and in Cambridgeshire there will be peace, it is hoped, and instead of quarrelling about the Bible, the various parties will rejoice in the teaching of the Bible in a wise and living fashion. Cambridgeshire is lucky in being able to call a splendid committee together, and especially to enlist three notable men as their chief advisers. Dr. T. R. Glover, Dr. Narine, and Sir Arthur Quiller-Couch are three fine scholars and all of them lovers of literature. They have compiled a *Children's Bible* and a *Little Children's Bible*, and it looks as if they had a great share in the shaping of the syllabus.

\* \* \*

## The Teaching of Religion

In the syllabus there is provision made in outline for a course of Bible study beginning with children of five, and ending with them only when they are eighteen. The little children begin with the story of Christmas; they learn stories of Jesus; and for them the Old Testament is introduced as the stories which

Jesus learned from his mother. All through the course, till the scholars are over fourteen, a beginning is made with the New Testament, and the Old is taken subordinatedly. After fourteen it is recommended that the scholars may advance through the Old to the New, but the purpose of the whole syllabus is to ensure that the teaching shall be rooted and grounded in the life and words of Jesus.

\* \* \*

## The Wisdom of His Grace, the Lord High Commissioner of Scotland

Mr. James Brown, formerly a miner, called from his cottage to Holyrood, gave a peculiarly noble address to the assembly of the kirk of Scotland: "There may be some of you who shrink from taking part in the rough and tumble of politics, who desire rather to break the bread of life to the souls committed to your care. Put that way, I agree and sympathize with you. Ordinary politics can never be more than the rude handmaiden to the church of Christ. But the church can do much to mold opinion and to guide and lead opinion in the right direction. Besides, you must recognize that, between the provinces of the spiritual and the secular, there is a great borderland, which many think should be left to the secular arm, but which, I trust, you as a church of the living God, are determined to occupy. I am not going to be tempted to outline this debatable land. Enough for us to hear the voice from Heaven saying, 'There is nothing common or unclean.'"

\* \* \*

## The First Labor Honors

There is a list of honors in the paper this morning. Many of them are clearly debts which were incurred by the last government. It is interesting to see that "T. P." is to be a "Right Honorable," but it is to the "Order of Merit" section that one turns most curiously. After all, a man may become a peer for many reasons, some more admirable than others, but an O. M. is an honor not to be won except by those who

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have given gifts to the nation of conspicuous service. The two selected by the prime minister are Professor Sherrington, a great man of science, and Dr. F. H. Bradley, one of the greatest of all metaphysicians, the author of "Appearance and

Reality." It is worthy of note that a Labor prime minister, who is also a Scot, should single out a great metaphysician for honor. But a Scot has always a strain of metaphysics in him, encouraged by the shorter catechism.

EDWARD SHILLITO.

## CORRESPONDENCE

### Lower Criticism

EDITOR THE CHRISTIAN CENTURY:

SIR: Among other services Dr. Goodspeed has rendered us in his translation is the revealing of the antiquity of the cabaret. He renders the quotation of Exod. 32:6 in I. Cor. 10:7 as follows: "The people sat down to eat and drink, and got up to dance." Verily, "there is no new thing."

Dundee, Ill.

T. A. GOODWIN.

### Dry Against Whom?

EDITOR THE CHRISTIAN CENTURY:

SIR: I have just read your issue of June 5th, and note what you say about the Methodists and war, as well as the resolutions of the various other church bodies in session. I find that all of these set forth a high type of idealism, such as our nation experienced just before we went to war with Germany. These resolutions are a protest against war and our participation in a program of that kind, in the face of the fact that all other nations are selfishly jealous of the good old U. S. A. after we have acted out the part of the Good Samaritan, to all with some cost to ourselves. After reading the various resolutions, I asked myself this question: What would these good brethren do if the good old flag was attacked again by an enemy, with an army and navy far below the regulation standard? At a time like this it seems to me what ever we do let us not forget the solemn words of Cromwell to his army: "Pray and keep your powder dry."

Northfield, Minn.

W. E. GRIFFITH.

### This Halo's Slipping

EDITOR THE CHRISTIAN CENTURY:

SIR: I have a question which I wish you would answer for me. It is that of the present fashion in halos. I am puzzled to know whether they are to go out of fashion entirely or whether the present tendency is simply for a wider distribution or a democratization as it were of this honored institution. During my childhood every minister and certainly every missionary wore one. And when I came to the mission field not so long ago, I was crowned with one in the conventional way by people who knew very little about me (doubtless the reason). But why this uneasiness on my part now? Some of the things which you have been publishing have disturbed me. There's that report of the Methodist Student Convention. The writer did not report the exact words of the speaker but he said, "With all the energy that is possible to the speaker under deep conviction McCluskey was indicting the present recruiting programs of most of the denominations, with their over-emphasis upon the sacredness" (of course that means halos) "of the ministry and the mission field as life callings. He was pointing, with terrible logic and graphic example, to what this leads in the conception of his calling held by a man who goes into neither the ministry nor mission field." A little later the writer proceeds to comment, "When McCluskey told the truth about the business of vocational guidance as conducted by the denominations, and those students showed their complete support of all he was saying" (an ominous portent) "the one-sided and mechanical life service recruiting of the past ten years gasped its last breath and expired. It may take the denominations a few years to learn of the death, but Louisville is the place where the not so sad event occurred."

I'm disturbed! He seems to think it's actually dead. What will

happen to my precious halo? Now of course for some people it really might be a good thing. There are those who accept it with such unction, who get puffed up by adulations received, who begin to look for praise and admiration and on whom the subtle temptation grows "to think of themselves more highly than they ought to think," with a consequent lessening of the effectiveness of their work which of course should be carried on in all due humility. But of course some of us are not in that class. However perhaps it needs must fall to us to sacrifice ours to the larger good. But after all, these students were just Methodists. There is still hope that the infection will not spread to other denominations, is there not? Yet he says, "The old custom *has* died." Does he know, do you think? And he seemed so almost jubilant too, "the not too sad event!"

I was talking to a friend who is inclined to welcome new ideas and changes and she thought it might be a good thing. "Why," she says, "I think some of those people who are working for peace and free speech, some of whom have gone to prison for their cause, deserve them much more than we. And there are those, who amid all the hot bitterness that has been stirred up about admitting the Japanese, go right on working for Christian brotherhood in spite of being called unpatriotic and short-sighted and sentimental." And she went on about business men and lawyers and farmers, who could turn the world upside down if they looked upon their calling as a means of expression and Christian service the end. She even seemed to think that if American people acted in a brotherly fashion right now that they could do more to make Japan believe in the power of Christ and the love of God than we who have been sent out here to do that thing. And she went on to say, "Wouldn't it be grand to be received when you go home not as a saint—one to be admired but with whom you have after all very little in common—but as a comrade in the fight with whom you discuss problems of a common campaign!"

Kobe, Japan.

ALICE E. GWINN.

### An Inside View

EDITOR THE CHRISTIAN CENTURY:

SIR: Permit me to express my disappointment of what seems to me an inaccurate report of the Presbyterian general assembly at Grand Rapids. Your report seems to have been written by some special correspondent, but there is every evidence that your correspondent was not familiar with Presbyterian assemblies, with the provisions of our church law, or with procedure in an assembly. It is certainly far from true that a great denomination was thrown "into the control of its most conservative element," though of course it is a fact that the conservatives controlled the organization of the assembly. That very fact, however, proves the very opposite of your statement. In spite of the control by the conservative element, the assembly took unanimous action supporting the position held by the so-called liberals—and many others—to the effect that a general assembly cannot impose additional doctrinal tests or requirements upon ministers or members of the Presbyterian church—which was the proposal of the so-called fundamentalist group. Your statement of the action taken with reference to Dr. Fosdick is practically correct, but certainly does not indicate any rabid "fundamentalist" attitude.

Your reference to the ruling of the moderator, I regret to say, is far from correct. He ruled merely that it was not improper to criticize on the floor of an assembly the public utterances of a minister of the church. My personal view is that that ruling is correct, but it means a very different thing from an assembly judg-

ing the orthodoxy of a minister. May I add that your concluding sentence, making Dr. Macartney say that "the only proper method of procedure was such as would be employed with rebels" seriously misrepresents his attitude. On the contrary, when action had been taken on the constitutional question, the moderator declared in effect that all were loyal Presbyterians and would stand by the decision.

Nashville, Tenn.

JAMES E. CLARKE.

## Unadulterated Presbyterianism

EDITOR THE CHRISTIAN CENTURY:

SIR: Will you allow me to make one or two remarks concerning Dr. Barton's article on "Ordination and Church Union," which appears in your issue of this week? No one need question Dr. Barton's sincerity of heart, but some of your readers must question his knowledge of Presbyterianism when speaking of "orders" he says "the Congregational theory is also the Presbyterian theory." That this is not a lapsus linguae is very evident for elsewhere he says, "When I speak of the Congregational theory I mean to include the Baptists, Methodists, Presbyterians, and all who hold to the same essential theory of the ministry." Indeed there are three or four places where he speaks of Congregationalists or Baptists or Methodists or Disciples,—and along with them puts Presbyterians! In extenuation this has to be said for Dr. Barton, that much that goes by the name of Presbyterianism in Chicago and its vicinity is Presbyterianism only in name. So far as I know John G. Whittier never claimed to be a Jesuit, but he had as much right to that title as many men in the Presbyterian church have to call themselves Presbyterians.

If I understand the Congregational theory right it is that a few—I do not know how many—men—or women—can make their own minister. No matter what qualifications he has or does not have they can "ordain" him; but they can only make him a minister for themselves. But from the Presbyterian theory of ordination the Congregational theory is wide as the poles asunder. The Presbyterian theory, whatever the practice may be in certain quarters, is that the ministry has come from our ascended Lord through his apostles and through the early presbyters down to this day and hour. If we have not the unbroken line of ministerial succession then we have no right to administer the divine ordinances. It is when Presbyterianism detaches itself from its historical basis that the essential difference between Presbyterianism and Congregationalism is forgotten.

Quite recently another religious journal published in Chicago—unlike yours it does not admit that it is an undenominational journal—had one of its periodical outbursts in which the editor with great vehemence consigned to the limbo of the damned all those who did not think as he thought concerning the proposed union between the Presbyterians and Methodists and Congregationalists in Canada. Unlike Dr. Barton the writer of that article masquerades as a Presbyterian, and it may be that Dr. Barton has been led astray in his thinking by associating too closely with this writer whose name I ought not to mention. The Presbyterian theory of ordination may not, and is must be confessed is not, in accord with the practice which prevails in most quarters. But the opposition to the union proposals in Canada will never be understood by those who think and speak and write of Presbyterianism as being a type of Congregationalism. And church union will not come in the United States until those who would like to be considered as being our leaders show that they know the subject and understand whereof they speak.

Montgomery, Ala.

JOHN ROBERTSON MCMAHON.

## A More Excellent Way

EDITOR THE CHRISTIAN CENTURY:

SIR: Among the war resolutions printed in your last issue I pined to see the one adopted by our own state conference of Congregational churches held in May. The story of the resolutions adopted in some places, notably that of the Methodist conference at Springfield seems to have been a final toning down of that which was first presented. Our resolutions had a different evolution. At first a very mild set was read, non-committal and characteristically

piously harmless. They were received first in disapproving silence, then by a score of voices protesting against their mildness. Said a leading clergyman, pastor of the great church of our order just adjacent to Harvard College, "Is that all this conference is going to say about war *this* spring!" Just that and nothing more, but his words stung.

Somewhat delighted, the business committee took the pale unwanted child of their tentativeness back for an infusion of blood. The final resolutions adopted were then presented, with certain changes proposed from the conference floor rendering them slightly stronger yet.

Arlington Heights, Mass.

HAROLD S. STRATTON.

## The Geography Class

EDITOR THE CHRISTIAN CENTURY:

SIR: Referring to your "Both Fights Were in Michigan," and just to keep the story straight, Michigan City is not in Michigan. Lansing, Mich.

J. H. ENGLE.

## BOOKS

WHO MAKES OUR LAWS? The easy and vague answer is, The People. But the people do not make the laws except indirectly and through agents. This is fortunate, for however sound may be the fundamental assumptions of democracy in regard to the resultant harmony and wisdom of the complex voices of the people, it is evident that making laws is a somewhat technical matter and requires a degree of knowledge of both specific facts and existing rights which the mass of the public does not possess. Perhaps then congress and the state legislatures make the laws. Some of them. But every student of law finds within the first week that the statute books constitute but a small portion of the field of his study. The greater part of it consists of judicial decisions and precedents based on those decisions. The bulk of our law is made by judges. So far as concerns the great majority of our enforceable rights, the judges are the most important law-makers. THE AMERICAN JUDGE, by Judge Andrew A. Bruce, former chief justice of the North Dakota supreme court and now a professor of law in Northwestern University (Macmillan, \$2.00), is not primarily a book for lawyers but for citizens. Are the appellate courts usurping the function of the legislative branch of the government when they declare a statute unconstitutional? Is such a practice, if not actually a usurpation, inconsistent with democracy? Should judges be subject to recall so that the people can promptly get the kind of judges and therefore the kind of decisions that they want? Should a popular vote be allowed to veto the decisions of a court on a point of law, as suggested in Mr. Roosevelt's famous proposal for the recall of judicial decisions? These are all live issues, and they go deep into the vitals of our government. Judge Bruce's answer to all of them is, No. Constitutional guarantees are nothing if they can be over-ridden by a chance majority either in a legislative body or in the electorate. The very existence of a constitution is an acknowledgment that there are some rights which cannot be taken away by a mere majority. A judge who refuses to enforce a statute on the ground that it is in conflict with the fundamental law is merely adhering to his oath to support the constitution. If legislatures would remember their own similar oaths, there would be less need for courts to declare statutes invalid. It is not maintained that a judge can do no wrong, but a reasonably independent judiciary, intelligently selected and properly respected, is likely to be in the long run a better defender of essential human rights than legislative bodies deeply involved in the exigencies of party politics and with one eye constantly on the next election. Judge Bruce presents a conservative, but a fair and broad-minded argument. He gives adequate recognition to the spiritual quality which must animate our law-making and our attitude toward rights and duties. "We need reverence and contentment," he says, "more than we need a reformed criminal code. We need God more than we need law."

A radically different presentation of our governmental and economic problems is given in THE PEOPLE'S CORPORATION, by King



C. Gillette (Bonif & Liveright). Mr. Gillette is, or was, the safety razor man. His criticism of our present economic order is based on the fact that it considers "profits and not service." His proposal is for a sweeping reconstruction in the interest of service rather than profits. So far, so good. This is to be attained by the organization of a huge corporation which is to purchase fifty-one per cent of the stock of all other important corporations and operate them without profit and with maximum efficiency by the elimination of all non-productive factors and functions. The author classes as superfluous and non-productive all clerks, salesmen, bankers, retailers, advertising men, and insurance agents and officials. The wastefulness of the present competitive system is described in terms which do not go beyond the truth, but that the other system would work at all is rather a gigantic assumption. We are never disposed to reject any proposed reform on the ground that it would require a change in human nature, for the possibility of changing human nature is the basis of all reforms. But just why the holders of stock in the People's Corporation should suddenly become so different in their motives from the same people as holders of stock in the Steel Corporation, Standard Oil, and the railroads, is not easy to see. The plan lacks not only provision for introducing the new motive, but also provision for finding the managerial wisdom and the operating technique to handle that unimaginably vast economic machine after it has been organized so that it will produce just the right things in just the right amounts with one hundred per cent efficiency.

## THE SUNDAY SCHOOL

July 6. Lesson text: Luke 2:7-20.

### A Saviour

OF ALL THE names bestowed upon our Lord, none is stronger than "Saviour." It is one of the words which we need to brood over until its full significance stands forth in our minds. Mr. Hotchkiss went to Africa and worked among a primitive tribe. He built houses, built a language and won the natives. He had great difficulty in coining a term meaning "love" and for a long time could find no equivalent for the idea of "save." One night a lion leaped the barrier, and, as one man snatched another from the fury of the invader, he caught his word. If I were permitted to write over the door of a new church a name I would call it: "The Church of Our Saviour." "Call his name Jesus, for he shall save the people from their sins."

Project yourself back to boyhood and recall the saving power of Christ in those formative days. What but the divine presence kept you from evil ways? In a very definite and positive manner Jesus entered your life and won you for righteousness, when no other power availed. I have talked with many boys and young men and I know what I state is truth. A parent and a Sunday school teacher never does a better thing than to connect a lad and the Master. Jesus becomes a Saviour. Recall the early days of professional or business life; those tremendous days, when with unlimited health and energy you were striving for some recognition, some place and influence in the community. What but the positive and direct influence of the living Master shaped your policies, molded your plans and guided your career?

In the glorious middle years, when place is secure, when income is quite certain, when recognition is almost too great, when all men speak well of you (except your enemies who compliment you with their blatant opposition), when your

home is happy with young men and young women, when the church is pleased at your approach, when the chief seat is yours at the banquet, when some objectives are won and others seem within easy reach,—yes, in the glorious and dangerous middle years, the years when many men weaken morally,—who sustains you, who holds you up to your ideals, who rebukes your tolerance, who challenges your best but the ongoing spirit of the Lord Christ?

Yesterday I talked with a dying woman. She faced certain death—the race was almost at the end. Brave had been the fight, calm and poised the faith, beautiful the reliance—upon whom—upon Jesus Christ. I prayed and a great serenity filled the room, an unseen Power was present and he brought peace. It was Christ. "The Everlasting Arms" supported the frail mother and gave her courage as she came near the darkness. A candle was lighted for her path. The "Light of the World" did not fail. What is more beautiful than to see aged people quietly and nobly approach the tomb like those who wrap the coverings of their couch about them and lie down to pleasant dreams?

No other religious leader was a Saviour—not one. Confucius taught worthy lessons, but he had no personal power to save. Buddha lived a gracious life, but sin holds his followers. Mohammed was not half as bad as he is painted, but what can we say of his devotees? There is no name under heaven and among men whereby we can be saved from sin but the name of Jesus. This is a remarkable fact—a deep truth. He alone is Saviour.

About three years ago wise political leaders in Japan desired that a religion be compounded to include all the good of all the cults. They asked for Christianity for the very essential reason that Christ's religion alone could promote morality. This is significant. To accept Jesus is to accept salvation in its noblest forms; to neglect Jesus is to abide in our sins. This is not theology—this is truth.

JOHN R. EWERS.

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# NEWS OF THE CHRISTIAN WORLD

A Department of Interdenominational Acquaintance

## Seek \$10,000 for Church Unity Pamphlets

An offer of \$1,000 has been made the Federal Council of Churches contingent upon the raising of \$9,000 more, the total to be expended in the production and circulation of brief, popular pamphlets on church cooperation. If enough is forthcoming, the same donor will provide another \$1,000 to make the full fund up to \$20,000. Present literature in this realm is either so technical or so extended that it makes no appeal to the rank and file of the churches. The Federal Council hopes that there may be enough of a response to this conditional offer to make possible a new approach to the main body of church members on this vital subject.

## Episcopalians Ask Bishop for Europe

Delegates to the convocation of Protestant Episcopal churches in Europe, held in Paris late in April, voted to ask the approaching general convention of the denomination for a bishop who shall maintain his residence in Europe. Representatives from churches in Rome, Florence, Geneva, Dresden, Munich and Lucerne, as well as from the pro-cathedral in Paris, were a unit in the belief that such a residential episcopate was needed, not only to supervise the present work and to increase it, but to set up contacts with the other churches of Europe, including the orthodox communions of Europe and the Near East, "and if not with the central authority of the Roman church, at least with many eminent scholars and saints who are members of that communion."

## Bay State Congregationalists Adopt Anti-War Program

Resolutions adopted at the state conference of Congregational churches of Massachusetts at Brockton, May 19, 20, 21:

Inasmuch as war is the supreme moral evil of our time, having become, under modern conditions, so destructive and demoralizing to human life and character, and denying the doctrine that war is inevitable in international disputes, and asserting that it is contrary to the mind of Christ, be it therefore resolved:

1. That we reaffirm our abiding faith in and reliance upon moral and spiritual forces in settlement of international differences.

2. That the abolition of war is the great task confronting the Christian church today, challenging her to use all her influence and power to develop the Christian conscience and to arouse and mobilize public opinion against the war system and method.

3. That in thus condemning the war system we do not go on record as disapproving the use of force under all conditions. We distinguish between the war system, which means a competitive preparation by nations for conflicts which are deemed inevitable, and a police system which means the cooperative effort of

all nations to preserve the peace of the world.

4. That it is the duty of the Christian church to scrutinize and adequately criticize all secular or public policies that make for war.

5. That in order to make these resolutions more effective we recommend to the conference the appointment of a committee consisting of the following persons: Ministers: Dr. Robert Wicks, of Holyoke; Dr. J. Edgar Park, of Newton; Dean Willard L. Sperry, of Cambridge; Rev. Sidney Lovett, of Boston; Rev. Don I. Patch, of Arlington; Laywomen: Pres. Mary A. Woolley, of Mt. Holyoke College; Prof. Eliza H. Kendrick, of Wellesley College; Mrs. Wm. MacNair, of Cambridge; Laymen: Dr. Tenney, of Canton; Mr. Leach, of Boston; Herbert A. Snow, of Arlington Heights, who shall study the whole problem in the light of the teachings of Jesus, and shall seek to canvass and evoke the latent convictions of the members of our churches, recognizing that wide differences of view exist as to method, though springing from the same intense desire to rid the world of war.

6. That this committee shall endeavor to correlate the developing opinion within our churches with similar opinions, both religious and secular, in this and other countries, as a basis for the abolition of war as a means for settling international disputes.

7. This clause provides for financing the committee.

## New Baptist Home Mission Secretary

Dr. Frank A. Smith, pastor of the Central Baptist church, Elizabeth, N. J., has been elected secretary of the American Baptist Home Mission Society. All Dr. Smith's pastorates have been in New Jersey, where he has also acted as secretary of education for the New Jersey Baptist convention and a member of the board of the home mission society, as well as a member of the board of trustees of many important Baptist institutions.

## Methodists Promote Local Option in Germany

Bishop John L. Nuelsen, of the Methodist church, says that his denomination is taking a prominent part in the awakening temperance movement in Germany. "It was one of the greatest surprises the German politicians ever experienced," says Bishop Nuelsen, "when, as the result of a three weeks' intensive campaign, a Methodist delegation marched up to the reichstag in Berlin and presented a petition for local option signed by half a million German voters."

## Lead Northern Baptists for Next Year

The new officers of the northern Baptist convention are: President, Carl E. Milliken, Maine; first vice-president, Rev.

## United Presbyterians Plagued by Psalms

WHEN THE GENERAL ASSEMBLY of the United Presbyterian church adjourned on June 3, after its session held at Richmond, Ind., the question as to the place of hymns and psalms in worship still remained unsettled. A new overture sent down to the presbyteries affirms that psalms are "accredited for permanent use" in the churches, and, by its silence, gives such churches as so desire the right to introduce the use of hymns.

### OVERTURES

During the past year the presbyteries have been voting on a new statement of doctrine, designed to change the old language of the standards of the church into a modern equivalent. No strong opposition to this statement developed, save in the matter of the preamble and in the article dealing with "Praise." The new preamble declared that the new statement was to displace the confession of faith, the catechism, and the testimony. And one of the two forms of the article on praise declared hymns to be true to the teachings and spirit of the Bible, and so suitable for congregational use. The committee on bills and overtures discovered that the preamble had been rejected by the presbyteries, and both forms of the article on praise adopted.

To correct the situation thus created, a new overture was ordered sent down which would make the old confession of faith and catechism of coordinate authority with the new statement of doctrine, and a new article on praise, as already outlined, was drawn up. It seems probable that both of the overtures will be approved and the controversies of years thus brought to an end.

### WAR

The assembly came out strongly for entrance into the World Court on the terms proposed by President Harding, but its action on war was carefully hedged with restrictions. War in the abstract was condemned, but exception was made in the case of a defensive war and war conducted in behalf of an oppressed nation. Moreover, the assembly was anxious to make it clear that its action had nothing in common with the alleged campaign of certain bodies that "conduct insidious propaganda aimed to destroy the patriotism of our country."

Plans for the completion of the New World movement, which has another year to run, and for a special year of evangelism were also given careful consideration. Dr. Charles H. Robinson, of Wheeling, W. Va., a liberal on the critical hymn question, was elected moderator.

Albert W. Beaven, New York; second vice-president, Rev. Edward H. Rhoades, Jr., Ohio; corresponding secretary, Rev. William C. Bitting, Missouri; recording secretary, Rev. Maurice A. Levy, Massachusetts; statistical secretary, Rev. Charles A. Walker, Delaware; treasurer, Frank L. Miner, Iowa. Members of the executive committee are: President Fred G. Boughton, South Dakota; Fred W. Freeman, Colorado; Rev. John F. Herget, Ohio; Rev. Albert W. Jefferson, Massachusetts; Mrs. Andrew MacLeisch, Illinois; President John W. Million, Iowa; President-Emeritus Daniel B. Purinton, West Virginia; Rev. Horace N. Spear, Indiana; Warner W. Watkins, Arizona; Harry W. White, Minnesota.

#### Chicago Episcopalians Would Enlarge St. Luke's Hospital

Episcopalians of Chicago plan to mark the sixtieth anniversary of the founding of St. Luke's hospital, one of the distinguished philanthropic institutions of the city, by expending three-quarters of a million dollars on its enlargement. The present capacity is 400 beds, and the new addition will make it possible to care for 20,000 indoor patients yearly, about double the present number.

#### Episcopal Bishop Dies in California

Right Rev. William Ford Nichols, bishop of California of the Episcopal church, died in San Francisco on June 5. The former coadjutor, Bishop Edward L. Parsons becomes bishop of the diocese. Bishop Nichols, who went to the Pacific coast in 1890 as successor to Bishop Kip, the first Episcopalian bishop of California, saw a large development of the work of his church, leading to the formation of two new dioceses and a missionary district.

#### Southern Methodists to Meet at Chattanooga

The special meeting of the general conference of the southern Methodist church, to pass on the plan of unification with the northern branch, will convene in Chattanooga, Tenn., July 2. Opponents of the plan have been inclined to question the authority of the bishops to call the session as quickly as has been done, but the great bulk of opinion within the denomination seems to have no doubt but that the action is regular.

#### Griffith Thomas, Conservative Theologian, Dead

Dr. W. H. Griffith Thomas, leading conservative biblical scholar, died in Philadelphia, June 2. Dr. Thomas came to Toronto, Canada, from England, about fifteen years ago, to serve as professor of Old Testament literature at Wycliffe College. For the past few years his time had been largely spent in the United States, where he was in close accord with the most conservative teachers in Princeton Theological Seminary and the editors of the Sunday School Times. Dr. Thomas' report of his observations of conditions in China, while on a trip there about four years ago, had much to do with the present fundamentalist drive on missionaries in that country.

#### Baptist Leader Accuses Fundamentalist

Dr. Edgar Y. Mullins, former president of the southern Baptist convention, president of the Baptist World Alliance and the Southern Baptist Theological Seminary, has made public a letter in which he accuses Dr. W. B. Riley, noted fundamentalist leader of Minneapolis, of "outrageous garbling" and "rewriting" of passages from Dr. Mullins' recent book. Dr. Mullins states that Dr. Riley has changed the subject and other parts of a sentence in order to make it appear "that I teach that man came up through brutes, which I do not teach."

#### Oregon Jews Would Stop Sacramental Wine Abuse

Leaders of the conservative and orthodox Jewish congregations of Portland, Ore., have asked the district attorney to suspend all permits under the state law for the importation of wines. The act is one that should commend itself to synagogues throughout the country. It is a fact that, in city after city, investigation of violations of the prohibition laws show that much of this has been done under cover of the special regulations made to exempt Jewish sacramental wines. The Jews of Portland have taken a needed step to rehabilitate their congregations as composed of law-abiding persons.

#### Presbyterians Send Out Nearly 100 Missionaries

Impressive consecration services held in New York marked the commissioning by the Presbyterian Board of Foreign Missions of nearly one hundred new mis-

sionaries for service overseas. After a conference of several days the new workers were appointed to the following fields: West Africa, 4; South China, 1; Hunan, China, 3; Hainan, China, 4; Kiangnan, China, 2; Shantung, China, 1; Korea, 3; India, 2; Punjab, India, 3; West India, 3; Central Brazil, 3; Colombia, 2; Mexico, 4; East Persia, 2; Philippines, 1; Siam, 3; Syria, 3; Unassigned, 2. In addition there are ten special term missionaries.

#### Southern Baptists Would Complete Big Fund

Southern Baptists are seeking to complete by next December the \$75,000,000 fund which they have been trying to raise during the past five years. The Rev. L. R. Scarborough has been asked to lead in the effort to raise the \$21,000,000 needed to bring the present \$53,832,851 up to the desired total. Texas, with a gift of \$8,171,000 has led in the giving up to date. Kentucky has given more than \$6,000,000; Virginia more than \$5,000,000; Georgia and the Carolinas more than \$4,000,000 each; and Mississippi, Missouri, Tennessee, Arkansas and Alabama more than \$2,000,000.

#### No Jewish University at Danzig

The Polish scientist, Heletzki, former secretary of the intellectual commission of the League of Nations, announces that that body has turned down the proposal to establish, under its auspices, a Jewish university in the city of Danzig. It is much more likely, according to Mr. Heletzki, to accept the offer of the Span-

## Study Our Index

(See pages 837-9)

and ask yourself whether there is published anywhere another journal of religion discussing such vital subjects. And is there any other religious weekly which can boast such an unusual list of contributors?

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ish government of the gift of a Spanish university to be used for the purpose, or to adopt an entirely different plan whereby conditions in the present national universities of Europe will be so regulated as to insure room for Jewish students. The problem of higher education for continental Jews has become an exceedingly serious one since, in practically every part of Europe where a reactionary spirit is now visible, anti-semitism is one of its characteristics.

#### Chicago Presbyterians Plan for Summer Schools

Through its department of education, with Rev. George H. Fickes, director of religious education, in charge, the presbytery of Chicago is filing the names of a large number of trained workers who will be available as teachers in Daily Vacation Bible schools conducted by the Presbyterian churches of Chicago. Because of the recruiting of this auxiliary force of trained teachers it is said that many churches that have previously failed to conduct such schools will do so this summer.

#### Americans Petition for "Woodbine Willie"

Students of the General Theological Seminary of the Episcopal church, New York City, have united in a petition to their faculty asking that an effort be made to secure Rev. G. A. Studdert Kennedy for lecture courses at least one term of each year. The impression made by Mr. Kennedy, who, as "Woodbine Willie," was probably the most famous British chaplain in the world war, was not confined within his own denomination.

#### Canadian Presbyterians Against War

Overtures from the presbyteries of London, Ont., and Sydney dealing with the war question marked what may prove to have been the last meeting of the Presbyterian general assembly of Canada. The London overture, as adopted, stated: "Believing that the golden rule grants no exceptions to nations and is as binding on groups of peoples as on individuals, and that the continued recognition of war as a legal method of settling disputes between nations is a survival of barbarism, a travesty of justice, a negation of morality and religion and a menace to the very existence of our Christian civilization, be it resolved by the presbytery of London:

"That we support the participation of Canada in the League of Nations as a practical effort to substitute justice and law for violence and anarchy in international affairs.

"That we pledge to the government of our country our unflinching support in all efforts to limit the creation of new means and materials for war beyond the actual needs of the police force.

"That all agencies of education should cease glorifying war, should contribute toward international understanding, should endeavor to promote goodwill in all the relationships of life, and should

teach history in terms of human achievement rather than in terms of war.

"That the time has come for all organizations, either religious or civil, existing in the interest of human welfare, to consider the wisdom of proclaiming the ex-communication and outlawry of war as a method of settling international disputes.

"And we hereby overture the general assembly to take such steps and adopt such means as in their judgment will best tend to bring to a speedy end the futile and barbaric practice of war."

#### Major Ebbert New Illinois Anti-Saloon Head

Major Frank B. Ebbert, formerly in charge of legal work for the Anti-Saloon League on the Pacific coast, comes to Chicago as superintendent of the league for Illinois, succeeding Dr. F. Scott McBride, the new general superintendent of the national organization. Major Ebbert has had a long career in the Anti-Saloon League, together with an honorable record in the Spanish and world wars. He was formerly a member of the faculty of the Chicago law school.

#### Massed Choirs Mark Centenary of Lowell Mason's Hymns

Choirs gathered from most of the churches of Savannah, Ga., celebrated the hundredth anniversary of the writing of three famous hymn-tunes by Lowell Mason in a special service held in the Independent Presbyterian church of that city. It was while organist of this church, in 1824, that Mason composed the music to which Bishop Heber's words, "From Greenland's icy mountains," have been sung around the world. At about the same time he also wrote settings for "When I

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R. H. Crossfield,  
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survey the wondrous cross," and "Safely through another week," both of which have become widely used. After leaving Savannah, in 1827, Mason went to Boston, where he founded the Boston Academy of Music, and later became internationally known as a leader of large choruses.

#### Belgium Celebrates Mercier's Golden Anniversary

The golden anniversary of the ordination to the priesthood of Cardinal Mercier, Belgium's national hero, has been marked by celebrations of the utmost dignity and splendor. In the cathedral of St. Rumold, in connection with the celebration of a special mass of thanksgiving, King Albert and leaders of state united to do honor to the cardinal. "The ministers," says one account, "headed by the premier, M. Georges Theunis, the governor of the Belgian provinces, the members of the diplomatic corps, the presidents and vice presidents of both chambers, a pleiad of army generals, the burgomasters of the chief cities of the land, members of the courts of justice, the rector of the University of Louvain, surrounded by a brilliant array of professors in caps and gowns—were all in the church when his eminence, accompanied by his suffragan bishops and pre-

ceded by monsignori, cathedral canons, superiors of religious orders and clergy, marched up the main aisle, between a double row of clerics wearing over their cassocks white surplices trimmed with red. The cardinal, vested in cope and mitre, blessing right and left, by his imposing stature dominated the cortege and the crowds as he has dominated the history of the past years by the transcendent part he has played in it." Following the ceremonies in the cathedral, the cardinal received 1,200,000 francs as a first instalment of a huge purse which is being collected. Other marks of tribute came from all over the world.

#### Succeeds Dr. Patrick as Constantinople Head

Miss Kathryn Newell Adams was inaugurated on June 9 as president of Constantinople Woman's College, that wonderful mission institution over which Dr. Mary Mills Patrick has presided for 53 years. Admiral Mark L. Bristol, American high commissioner at Constantinople, presided at the exercises, at which speeches were made by Dr. Ismail Hakki Bey, rector of the Turkish National University; Dr. E. C. Moore, of the southern branch of the University of California, and Mr. George A. Plimpton, of New

## Dr. Fosdick in Glasgow

GLASGOW IS FREQUENTLY spoken of as the second city of the empire. But in appreciation of great preaching no other city can claim precedence over her. Illustrious statesmen, notable orators and famous preachers have paid frequent tributes to "Glaswegians" for their "great listening" and rapt attention. And this week we had the honor of hearing Dr. Fosdick speak with deep feeling as he expressed his delight and gratitude at the spirit of eager expectancy that welled forth from the wonderful congregations that waited on his ministry in Glasgow. To business men and women at the lunch hour in Renfield Street church he gave three memorable addresses that made men marvel. Dr. Fosdick has every asset that makes for preaching that stirs the soul and renews life. Through his radiant personality there seemed to flow out to his hearers the faith, the sympathy, the sincerity and courage that help us to understand the preacher's influence. For these are qualities without which no man will influence his fellows. Nor could anyone fail to be impressed by his courtesy. In Dr. Fosdick we saw a fine illustration of the saying, "A Christian is always a gentleman."

#### AMAZING GIFTS

But added to the marvelously attractive manner of the preacher was his no less marvelously attractive matter. His accurate knowledge of history, his familiarity with great prose and poetry, his masterly appropriation for the uses of the Christian pulpit of expert achievement in all realms of enquiry, and towering above all these his passionate loyalty to the "fundamentals" of the Christian gospel and to the Master in whom the gospel is expressed—this amazing combination of gifts laid on the altar of Christ help

to explain the powerful influence of a preacher whom Dr. James Black of Saint George's, Edinburgh, described as "the most noted preacher of our day."

The interest in Dr. Fosdick's visit was wonderful. Thousands knew him through his writings, which have done so much to create a new interest in the Christian message among young men and women. And many had heard of the heretic of New York around whom the fundamentalist controversy is raging. The three evening meetings were crowded and hundreds had to be refused admission at the closing meeting.

#### WHY HERETIC?

And everybody wondered why Dr. Fosdick should be called a heretic! One veteran evangelist was heard to say—"Is that the man they're making all the fuss about? I wish we had a man like that in every pulpit in Scotland." A highly respected elder, with long experience in Christian work, shook hands with the doctor warmly as he declared, "Man, you're no nearly so bad as I expected." And no wonder! Christian people will always welcome Doctor Fosdick as a true evangelist eager to win souls for Christ. We can but pray that those who have so falsely and so foolishly accused a brother in Christ may be workers for the conversion of sinners with a passionate loyalty to Christ commensurate with that of Doctor Fosdick.

And yet we may well be grateful for the controversy. It has stirred up interest in the things of God in the heart of many who "cared for none of these things." Glasgow extends an open invitation to Doctor Fosdick to preach in her central pulpit at any time in any year and assures him of an increasingly warm welcome.

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York. President Adams has been on the faculty at Constantinople since 1920. Before that she was dean of women at Beloit College.

#### Methodist Union Moves Ahead in England

With the Methodists of America rapidly coming together, word comes from England that the union conference of the Wesleyan, Primitive Methodist and United Methodist churches of that kingdom has completed its plan for the proposed union of the three. The plan will be presented to the annual conferences of the three denominations, which meet in June and July.

#### Reform Jews Promote Advance Program

A meeting of the special council of the union of American Hebrew congregations, held recently in Chicago, voted \$450,000 to be spent during the next year in advancing the Jewish religion and culture among Hebrews in this country. Most of the money will go to the support of Hebrew Union College at Cincinnati, a leading institution for the training of rabbis for the Reform Judaism of America. The library of the college will also be enriched by the addition of books, manuscripts and ceremonial art objects to be purchased with an added appropriation of \$55,000.

#### Boys Camp on Indian Reservation

The Chicago Y. M. C. A. has shown wisdom and imagination by locating two camps for boys on two hundred acres of the shore line of Crooked Lake in the heart of the Lac de Flambeau Indian



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Ask for a number of samples of the current issue and take up the question of trying the 20TH CENTURY QUARTERLY in your school during the summer quarter. Adopt this quarterly and you will prevent the usual "summer slump."

#### THE SOCIAL NOTE

By ERNEST FREMONT TITTLE

"By faith Abraham, when he was called, obeyed to go out unto a place which he was to receive for an inheritance; and he went out not knowing whither he went." As you read these familiar words, what is your feeling? Is it not one of profound admiration for that ancient emigrant who obeyed his call to go into a new country, and who went forth not knowing what was in store for him?

But now I am going to change this oft-quoted statement by introducing a single new word: By faith, Abraham Levinsky, when he was called, obeyed to go out unto a place which he was to receive for an inheritance, and he went out not knowing whither he went. And now, what is your feeling? Do you feel the same admiration for Abraham Levinsky that you felt a moment ago for Abraham? Does this modern emigrant command as much of your respect as does the ancient? Or, do you say of Abraham that he was a gallant pioneer, and of Abraham Levinsky that he is nothing but a greasy Jew?

The 20th Century Quarterly. Thomas Curtis Clark, editor. Contributors: Herbert L. Willett, Jr., John R. Ewers, Ernest Fremont Tittle, William Byron Forbush, Ernest Bournier Allen.

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reservation in northern Wisconsin. Chipewa chiefs, who will tell old tribal legends or entertain with Indian dances, are one of the attractions promised the lucky boys who visit these camps, and attention will be paid all the intricacies of woodcraft and scouting.

#### Northern Baptists' Official Position on War

So many requests have been made for the actual text of the action on war taken by the northern Baptist convention at its recent Milwaukee session that we print it here:

Whereas, The Christian conscience of the world is coming to recognize that war is neither inevitable nor necessary; that it is contrary to the spirit and teaching of Jesus Christ; that it is the most colossal and ruinous social sin that afflicts humanity today; that under modern conditions war has now become not only futile but suicidal; and that the recognition of this fact is necessary to the continuance of civilization; therefore, be it

Resolved, That the northern Baptist convention again declares its conviction that war is a wrong method for settling international disputes, and that because it is wrong, the church must not only condemn war, and the things which make for war, but must take an active part in discovering and promoting the things which make for peace; be it further

Resolved, That the northern Baptist convention request the government of the United States to unite with other nations in the Permanent Court of International Justice, and to cooperate with such other agencies as promise to reduce the likelihood of war, and to create a rational system of settling international disputes in order that we may keep faith with the youth of our country who served so well in the world war, which they believed would end war; be it further

Resolved, That the northern Baptist convention desires to join with other religious bodies in calling a world conference to consider what can be done to promote more friendly relations among nations and to create a world conscience against war and so to bring the power of a united Christendom to bear against the continuance of the war system; and be it further

Resolved, That we request our pastors and people to set themselves afresh to the task of creating a love of justice and a will for peace, and thus achieve the utter repudiation of war by the Christian conscience and its outlawry by the governments of the world.

#### An Outline of City Temple History

With the celebration of the jubilee of the City Temple, London, the newspapers

of that metropolis have made public the main facts in the record of that famous congregation. "The society," says the London Times, "which for the last half century has had its home in the tall building on Holburn Viaduct is one of a number of spiritual fellowships formed in London in the seventeenth century that still survive. It might have remained undistinguished but for the strong personality and remarkable powers of one of its recent ministers, Dr. Joseph Parker. The Rev. Thomas Goodwin (1600-1679), preacher to the council of state, member of the Westminster assembly of divines, sometime president of Magdalen College, Oxford, and chaplain to Oliver Cromwell, having in 1633-34, in order to be free to preach according to his convictions, resigned the vicarage of Trinity church, Cambridge, and all his university offices, preached during a number of years in many of the London churches and meeting-houses. Goodwin first gathered a regular congregation in a meeting-house in

Anchor Lane, Lower Thames Street, and ministered to it for about ten years. Here a church was formally constituted in 1640. The congregation moved from place to place, but always kept within the radius of the city. It moved in 1672 to Paved Alley, Lime Street; in 1755 to Miles' Lane at the London Bridge end of Cannon Street; in 1766 to Camomile

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Street; and in 1819 to a new chapel in the Pultry, near the Bank of England. When the pastorate fell vacant in 1867 the deacons invited Dr. Joseph Parker, of Manchester, to become minister. He began his London ministry, which was to last 33 years, on Sept. 19, 1869, and began a midday service the following Thursday. Shortly afterwards the Pultry Chapel, with site, was sold for £50,200, and a plot of land fronting on Holburn Viaduct was bought for £25,000. A much more imposing building than the congregation had ever owned before was put up, at a cost, with site of £70,000, and it was opened for public worship on May 19, 1874. The corporation of the city of London showed its interest in the new venture by presenting a marble pulpit, which cost £300. The lord mayor and sheriffs attended in state, as their successors did yesterday morning, when Dr. H. E. Fosdick, an American, preached. The sermon preached by Dr. Fosdick on the jubilee occasion was printed in a previous issue of *The Christian Century*.

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*The Betrothed*, by A. Manzoni. Macmillan, \$3.00.  
*Dying Lights and Dawning*, by Edmond Holmes. Dutton, \$2.00.  
*The Origin of Magic and Religion*, by W. J. Perry. Dutton, \$2.50.  
*The Mystery of Preaching*, by James Black. Revell, \$1.75.  
*The Idea of God*, by Clarence A. Beckwith. Macmillan, \$1.50.  
*Fundamentals of Vocational Psychology*, by Charles A. Griffitts. Macmillan.  
*Social Discovery*, by E. C. Lindeman. Republic Pub. Co., \$1.00.  
*The Virgin Birth—Fact or Fiction*, by J. R. Straton and C. F. Potter. Doran, 50c.  
*Was Christ Both God and Man?* by J. R. Straton and C. F. Potter. Doran, 50c.  
*McAdoo*, by Mary Synon. Bobbs Merrill, \$3.00.  
*The True Fairy Tales*, by E. R. M. Four Seas Co.  
*Aspects of Reunion*, by Harold H. Rowley. Doran, \$2.00.  
*Is God a Personality?* by C. W. Squires. Nichols-Ellis.  
*The Disciples: An Interpretation*, by B. A. Abbott. Christian Board of Publication, \$1.50.  
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*Science Old and New*, by J. Arthur Thomson. Putnam, \$3.50.  
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*The Three Fountains*, by Stark Young. Scribners, \$2.00.  
*Outline of Literature*, edited by John Drinkwater, 3 vols. Putnam, \$4.50 per vol.  
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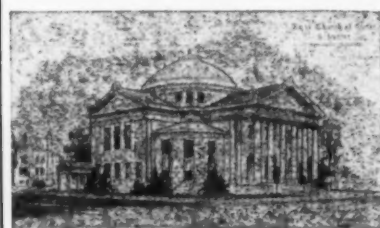
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